

The final months of the Jewish Century

HANS SCHMIDT

END TIMES/ END GAMES

The Final Months of the Jewish Century

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Also by Hans Schmidt

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END TIMES / END GAMES

The final months of the Jewish Century

by Hans Schmidt

Second, revised and enlarged Edition

Dedicated to

Lucile Weisgerber Saunders

1906 - 1999

a good German-American,
a loyal American,
and my indefatigable
editor and friend for nearly two
decades, at a time of mutual battles
for truth and justice

END TIMES / END GAMES The final months of the Jewish Century

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With this edition I would like to memorialize my long-time editor and patient English teacher, Lucile Weisgeber Saunders, who died on May 15th, 1999, at age 92, after a long and fruitful life. A proud German-American, she and her large family had both suffered and sacrificed for the United States in two world wars, with her realizing early that in the matter of the U.S. wars against Germany it was the U.S. Government, not the American people, who was the aggressor. A book telling of Lucile's sometimes sad, and other times funny experiences while working for the U.S. military for 25 years is forthcoming.

Some of the changes that have been made in END TIMES were made followed Lucile's suggestions, and it was she who advised that we deal more extensively with the Benjamin Franklin Prophecy you will discover immediately after the Epilogue. In addition, we added an entirely new chapter, a text written by Professor Eugen Dühring, one of the foremost German experts on Jewry, who lived and was active in the second half of the Nineteenth Century. Other additions are a critique (p. 11 to 17) of a book about the Jewish question that has been touted as a definite answer to this vexing problem. This book gave the anonymous writer of the critique an opportunity to touch on areas concerning the Jews that are currently rarely dealt with.

Lastly, at the very end of this second edition of END TIMES/ END GAMES, I added the contents of an entire brochure dating from early 1939, a text that at the time could be considered a semi-official German Reich explanation for the reasons why, after a centuries' long and sometimes fruitful symbiosis between the Germans and the Jews, this relationship found an end in 1933. Americans reading this treatise as diligently as they ought to do, will be reminded of how the present situation of the United States bears an eerie resemblance to the conditions that existed in the Weimar Republik before Hitler's ascent to power. Since in politics, i.e., in the constant give-and-take between varied groups of people, equal conditions generate similar results, the facts gathered in this treatise do not bode well for American Jews. I sincerely hope that the heads of the Jewish organizations and congregations read this translation especially diligently, and draw some conclusions from it. At times it behooves us to look back and see what can happen when we do not heed the admonitions of God.

Foreword

One hundred and twenty years ago, in 1878, Major Osman, Bey*, a very intelligent man of whom we know nothing, published in St. Louis, MO, then a German stronghold in America, a booklet titled "The Conquest of the World by the Jews", in which he intelligently described the attempts by World Jewry to dominate all peoples, races and nations on earth.

*Bey is an ancient Turkish title.

About 100 years later, Walter White, an American patriot, discovered in the British Museum in London, England, one of the last remaining issues of this publication, most of which had in the meantime been searched out and destroyed by the allegedly helpless and benign Jews, and had it reprinted in California

Recently, at the end of the Twentieth, the "Jewish" Century, I, a former German soldier of World War II, who for nearly fifty years has had the prodigious opportunity of dealing on an almost daily basis with Jews, good and bad, came in possession of this reprint from the 1970s. This came about through the efforts of two patriotic American ladies in Pennsylvania. I feel that again the time has come to review the persistent problem of the Jewish quest for world domination, which now seems to have reached a frenzied end stage, using both Major Osman's perceptive assessment, and the knowledge mankind has gained since 1878.

I regret to find it necessary to write and publish such a harsh sentiment about an entire folk, or group of people, (the group identity being based upon aspects of religion, ethnicity, race, *Weltanschauung*, and, seemingly, an inborn animus toward all others,) for most of whom I feel sorry to this day. Even knowing that the Jews (as a group) are extremely wealthy and powerful, I would not like to be one of them.

For some years, probably as many as a decade, I have predicted that it will probably be the Jews, especially the fanatical Zionists among them, who will eventually, and toward the end of this century, be responsible for the first-time use (since 1945) of nuclear weapons against hapless enemies, or falsely perceived adversaries. If this happens, the world will be pushed into an unimaginable catastrophe affecting all of us. The result will not be the rule of the world by Jews, as the Zionists are hoping, but the end of both their artificial and parasitical state in the Middle East, as well as of most of the Jews, wherever they are scattered.

Can this catastrophe, which is so closely connected with the dawn of the new millennium, still be avoided? As much as I regret to say so, the answer is "No!" **Destiny has to be played out**, and nature will prove that the self-fulfilling prophecies of the Jews did not come from God, but from the devil. A volcano, once in the final stages of eruption, cannot be stopped. The only salvation for the Jews would lie in their collective self-acknowledgment that they are wrong, that their constant aggressions against all others are criminal, unethical and based upon lies, deceit and hate. In other words, "the truth could set them free".

I placed the text of Major Osman's booklet in the center of this book since I felt that a sort of compilation of events which have occurred since then, as well as a final assessment of the matter at hand, is now called for. I doubt that for five centuries, or even one thousand years after the world catastrophe just ahead, mankind will have to worry much about religious and secular Jews, Zionists, Judeo-Christians (pseudo-Zionists!) and zealous Talmudists. Only after such a long time the horrible lessons of our era may be forgotten, and a Jewish quest for world domination will begin anew, eventually causing again great misfortune and destruction. Alas, by then few people may remember either the United States, Germany, Russia, China (or Americans, Germans, Russians, Chinese and so on....,) and most of the other great nations and peoples of today. Hopefully though, music lovers will still be able to enjoy the great works of composers like Bach, Beethoven, Mozart, Wagner and others: Our gift to the future.

Hans Schmidt

¹ For the 1998 reprint, Major Osman's text has been typeset anew. Some outdated terminology has been modernized.



A personal message to the Jews reading this work and especially to the Zionist Zealots among them:

After having nearly completed this book, I was asked by one of my closest collaborators what I would say to Jews like you, if I ever had the opportunity to speak to you at one of your numerous gatherings. Well, here it is. I do hope you notice the exasperation:

Jews, why don't you leave us alone?

We don't need you to create a happy and prosperous life for us. Wherever we settle on this earth, we get along well without you. Look at the last, almost pure white stronghold on earth, namely, little Iceland, and notice what an orderly, nearly crime-free society our people can create when there are no Jews in important positions. All other white nations on earth are in an unstoppable decline precisely because the Jews within their borders have assumed positions to which they are not entitled: Not by virtue of their race, their ethnicity, their religion, their culture, nor due to their talents or nature.

We don't need your politicians and your political system, a system designed to further your interests, but which is alien to us because it is based upon lies and deceit, corruption, terror and hypocrisy. For eons, our ancestors did just fine when you were not around. They ruled *themselves*, it was a rule according to *their* needs, wants and inclinations.

We don't need your war propagandists like the late Walter Lippmann, Samuel Untermyer, Ilya Ehrenburg, Rabbi Stephen S.Wise, and so many others before and after them. We realize you needed them in order to create a war psychosis in the American, Russian and other peoples whenever it suited *your* needs. We can tell you that our Aryan peoples would have been better off with just knowing the truth. Only the truth would have made a lasting peace possible, but the dispensation of the truth was, and is, seemingly not *ever* in the interest of your tribe.

We don't need your zillion 'experts' in the press, on TV, and radio to inform us of world events from the Jewish perspective, or to tell us how to create a happier life. Without you, before you were around *en masse*, our peoples were God-fearing, cheerful and more satisfied than they are now.

We don't need your race-mixers, multi-culturalists, "liberals", integrationists, socialist do-gooders, and promoters of "diversity". Your ADL, Wiesenthal Center, AJC and so many other groups would do well to check for "diversity" and "integration" first in their own offices before jumping on non-Jews who do not seem to comply with your insatiable demands that all others, but not you, abandon their heritage.

We don't need your "financiers". Billions of people on this earth would be better off if there were no Baruchs, Schiffs, Greenspans, Rubins, Milkens and all the others whose principal aim seems to be to control the wealth created by others. Imagine how much happier the multitudes of Asia would be just now if George Soros, undoubtedly with the generous assistance of his "ethnic" brethren, had not felt the need for further riches, and began toppling the Asian and Russian currencies.

We don't need your philanthropists. For someone who steals a billion, it is easy to give one hundred million away, and then pretend that he or she is a great benefactor of mankind. The real charities of the world, for instance, selfless Catholic nuns in the hospitals, Red Cross nurses on the battle fields, or people connected with the SOS children's villages and the Salvation Army, are usually non-Jews.

We don't need your loan sharks, gangsters, porno kings, betting parlors, pimps and dope pushers. There are still some areas in Aryan lands where these "professions" are not allowed, and everybody knows that in such areas little crime can be found. We realize that without crime there would be fewer job openings for Jewish judges, lawyers and even law professors at universities, but we would gladly part with them.

We don't need the Jewish icons of our age: Not Albert Einstein, nor Siegmund Freud and Karl Marx. The harm they did to all of humanity (generally with the wholehearted support of all of Jewry,) is inestimable. For ourselves we still have Luther, Kant, Schopenhauer, Nietzsche and Heidegger - to name but a few. But there are thousands.

We don't need your art dealers, art connoisseurs and art critics who are all so determined to alter the psychological make-up of the masses of our peoples by destroying their healthy instincts for what is ugly or beautiful. Without your brethren in the art business, truly great Aryan artists might have again a chance to create master pieces which will endure for centuries or even millennia.

We don't need your kind of government ministers to rule us, your ambassadors to represent us, and your behind-the-scenes administrators to tell us what to do with the land originally cultivated and civilized (mainly) by Anglo-Saxons and Germans. Your Kissingers, Albrights, Achtenbergs, Rubins, Holbrookes, Kornblums and Lawrences could never be in the same league with outstanding people like George Washington, Thomas Jefferson, John Adams and Benjamin Franklin, to name but these few.

We don't need your merchant moguls. Long before you came upon the scene, the grain from Poland and the Ukraine reached Western Europe without Jewish grain dealers making huge profits, and Scottish whisky was shipped across the world without the Bronfmans. Nürnberg, Augsburg, Leipzig, Florence, Venice and Milan were great trading centers long before the Gimbels', Sachs', Mays' and Bloomingdales' became known.

We don't need your music. Not Schoenberg, nor Mahler, nor Bernstein, nor all your other fiddlers. And, certainly not the cacophony camouflaged as music which you currently impose on our youth. I mean those horrible, soul-destroying noises like rap and hard rock. Listen to Wagner's "Tannhäuser", Beethoven's "9th", and Strauss' "Also sprach Zaratustrah", or Mozart melodies, and realize whereof I speak. No Jew could create anything remotely like that (not even Mendelsohn, who was one of your best.) We find it symptomatic that conductor Leonard Bernstein ended his last public performance shortly before his demise not with a composition by himself, or, for instance, by Gustav Mahler, but with Beethoven's 7th Symphony.

We don't need your artists in sculpture, painting and architecture. Contemplate, for a moment, if you can, the garbage your people are creating and promoting. Look especially at your depressing Holocaust "art". Then compare this truly worthless junk with the works of the ancient Greeks and Romans, and Michelangelo, Rembrandt, Dürer, Titian, Breker, Wren, Schinkel and so many others of our stock with truly artistic gifts. There is no comparison!

We don't need your inventors and inventions. ALL the great inventions that have had such a lasting impact on our lives, for instance, cars, jet planes, TV-sets, rockets to the moon, computers and electron microscopes (to name but very few) are brain children of Aryan minds.

The greatest typically Jewish invention is the Atomic bomb, and that will probably be your undoing.

We don't need your "Hollywood", with everything which this term means. The harm done to the Aryan mind through the incessant noxious effluent from "Hollywood" created by you and your kind in the movie and TV-studios is inestimable. You know of the harm done to our off-spring, or why else would you impose a taboo on the question of what really causes young children to murder their school mates and teachers? It is *not* the possession of guns.

We don't need your rabbis preaching brotherhood and tolerance to us, pushing a mythical "diversity", while they, and you, are the most self-centered and intolerant people on earth. How many "Goyim" do you allow in the top echelons of the ADL, the American Jewish Congress, the Wiesenthal Center or the "Presidents of the major Jewish Organizations"? None? How come? Where is your tolerance and your continuously alleged desire for diversity?

We don't need the multitudes of your professors and teachers brainwashing our youth to the point where they have lost all knowledge of our glorious past, and have developed a proclivity for indecency, arrogance, dishonesty and crudeness. Collectively you manage to befuddle our off-spring to such a degree that soon they will really believe, contrary to all facts, that there are no differences between races, peoples, tribes and individuals, with the exception, of course, of the Jews, who tell us they are God's Chosen, an allegation nobody is allowed to question.

We don't need your abortionists. How many lives has your "Holocaust" against innocent white babies, as yet unborn, cost us? (A single Jewish doctor, and a "Holocaust survivor" to boot, a Dr. Morgenthaler operating in Canada, admitted in October 1998 that so far he has performed 65,000 abortions, most of them obviously on Aryan girls.) What is it, that draws your doctors to this ignominious profession? Is it because of the easy money they can earn, or do they enjoy the untimely removal of every fetus because, by chance, the properly delivered and fully grown Aryan human being might be just one more person whom you must hate?

We don't need your professional Holocaust survivors (Elie Wiesel and Simon Wiesenthal come to mind,) who collectively have

created what Professor Butz called "The Hoax of the Twentieth Century". Their insidious admixture of fact with fiction has created a fairy tale that in later centuries may prove "the" text book case for a successful, albeit temporary, propaganda coup of world-wide dimensions. Whether you have managed to replace the blood libel against the Jews with a blood libel against the Germans (or Christians and Whites in general) remains to be seen. We doubt it.

We don't need your judges telling our people (who still constitute the bulk of Americans) that they can not begin the school day with a prayer. We don't need their orders to hire blind people to operate computer systems, or to rent to homosexuals, even though such practices are abhorrent to us, or that we must accept abortion on demand because you say so (and because it seems in your interest.) We also don't need your judges to tell our sound-of-mind children that they can be held back in school because imbeciles must share the school benches with them, and the teachers have to pay more attention to the feeble-minded than to healthy students.

We don't need your laws. Many of them are against the natural laws upon which our ethical behavior and our morals are based. Your use of double jeopardy and ex post facto laws, and your frequent transgressions against time-tested statutes of limitations, is abhorrent to us even if you clothe your actions under the guise of a search for justice. Never in the annals of our culture, and until your appearance as a power factor in Western jurisprudence, have veterans of a war long gone by been persecuted for actions which more than fifty years ago had been legal. Your OSI is one of the most pernicious examples of the illegitimate use of perfidious laws whose sole purpose is the exacting of vengeance by one single group. It also exemplifies the pattern of a continuous and flagrant transgression by the Jews against the ethical prohibition of conflict of interest that was imbued in Western Civilization before your people became too powerful.

Along with the above, we don't need the rules and regulations you, above all, have imposed upon us, and finally pushed down our throats as the "laws of the land"; namely, the statutes pertaining to "affirmative action"; "civil rights", "separation of Church and State"; "immigration of Third World peoples"; "special preferences for HIV-infected homos"; "anti-Gun control"; "school busing" - - - their number

is almost endless. Few Jewish legislators ever voted against an increase in taxes, and, not to forget, every single law passed by so-called democratic legislators is used to hog-tie the people even more. "Democracy" as practiced today is your game.

We don't need your lawyers; private, corporate or governmental. Rarely has one single profession caused so much harm to a nation as have Jewish lawyers (or, lawyers imbued with a Jewish, Talmudic Weltanschauung) to the United States. Harvard, the current citadel of the teaching of Jewish shenanigans, was a far better university before it became overrun with Jewish faculty members and students. There had been sound reasons for a numerus clausus of old..

We don't need your writers. Almost all the great literature in the English language, literature that can still be seen in the shelves of libraries, was written by our people. With agents, publishers, professional critics and newspapers that accept their articles, and the book sellers now mostly belonging to your tribe, it follows that today's bestsellers are essentially your products. Will any of them eventually be part of the great literature enduring over the ages? We doubt it.

We don't need your "celebrities". Television would be so much better without the likes of Seinfeld, Koppel, Wallace, Rivera, Larry King, Barbara Walters and, not to forget, Jerry Springer. We remember when Jews created good movies and good TV series because the Jewish owners of studios and stations had to be careful not to insult the sensibilities of the Aryan viewers and listeners. Now, with your power and influence being nearly limitless, you believe you do not have to mind us anymore, and your true tastes and inclinations come to the fore. (The mention of Springer allows the comment that perhaps no individual in the United States epitomizes Jewry better than this "entertainer": brash, pushy, and always in need of accolades and recognition; obviously also beset by deep insecurities and, last but not least, with a love to dwell in the gutter, where normally no decent person would venture.)

We don't need your scientists, no matter how many truly excellent ones you yourselves have among your people. But the truth is that the greatest scientists of Western Civilization, those that made the seminal discoveries, were ALL Aryans: Leonardo da Vinci, Galileo, Newton, Copernicus, Leibnitz, Kepler, Lilienthal, Oberth, to name but few of tens of thousands, were all Northmen. The thought arises how

many potential great discoverers belonging to *our* peoples were never able to develop their skills because too many Jews at too many of *our* universities had occupied the study places rightly belonging to them?

We don't need your input in military affairs. You do not have a great military tradition in the ways of Frederick the Great, Napoleon, Hitler, Wellington, Nelson, Robert E. Lee, Nimitz and others. Your demands that young women enter combat alongside their brothers, and your orders that homosexuality be accepted by the military as merely another form of "sexual orientation," are destroying the Armed Forces of this nation. In the next war, a war sure to come, will you accept responsibility when the dismal results of your actions assure defeat?

We don't need your psychiatrists, psychologists, school counselors and lonely hearts columnists. Our peoples were far happier and mentally healthier without their advice. If your immoral, unethical and nihilistic TV, radio, "educational" and press propaganda had not destroyed the morals of the masses (and thereby also caused the collapse of the family-oriented society,) nobody would have to write to or talk to the likes of Ann Landers, Abigail van Buren, or Laura Schlessinger.

We don't need your historians. Although they pretend to be the epitome of objectivity and evenhandedness, not one of them - not one! - can ever be truly neutral, and write or teach without having his Jewishness "coming to the fore", so to say. Our children are being taught to hate their own ancestors, to look down on those who created the great European and American nations. American school children of the 1990s are quite familiar with the notorious (and false) figure of "6 million" Jews killed in World War II, but none know the actual number (407,316) of American soldiers who gave their life for their country in the same conflict. That is your doing! You cannot deny it!

We don't need your Spielbergs, Katzenbergs, Eisners et al. As far as we are concerned, none of your movie makers have been able to surpass the artistry and talents of our David W. Griffith, Walt Disney or Leni Riefenstahl.

We don't even need your medical doctors and dentists, although many of them are not only experts in their field, but also truly dedicated human beings who perform modern miracles with techniques developed by many. Thinking of them, however, an Aryan cannot fail to remember Roentgen, Barnard, von Behring or Fleming and so many others who, in times gone by, were able to study at *our* universities because a *numerus* clausus prevented the Jews from overextending themselves. (How many of our able students can at the present not study medicine or other subjects of their choice because their slots are taken by too many Jews?)

We don't need the fashions you surreptitiously impose on us. Are you proud of the fact that as a result of your silent imposition hundreds of millions of people on earth clothe themselves in Marxist, anti-social garb like blue jeans, which are actually dungarees, namely, pants to wear when clearing the dung out of the stables? As a result of your propaganda, the very people who abhor finely tailored military uniforms, believing that wearing them indicates submission to authority, actually dress in a sloppy uniform that denotes not freedom and individualism, but anarchy, and political correctness cum abject conformity.

We don't need your *Tikkun olam*, your belief that you, of all people, can repair or create a perfect world. You must remember that, left all to yourselves, you, contrary to us, could not exist. You would wither. Your Zionist entity in the Middle East, the Jewish state of Israel, could not exist for a year without financial assistance from abroad, mainly without tributes garnered from America and Germany. And such a people wants to repair the world? Get real! Furthermore, we consider the assumption of *any* homo sapiens to be able to "repair the world", and create earthly perfection, to be blasphemy.

We don't need your New York Times, Washington Post, U.S. News & World Report, and the innumerable other Jewish-owned and Jewish-controlled newspapers and magazines on earth that provide such a skewed world view to our masses. Do you seriously believe that your method of having mostly Jewish columnists digesting the daily news for us improves our knowledge and mental health? Would our H.L. Mencken or an Oswald Spengler today have a chance to see his comments published? We doubt it.

We don't need you, the self-proclaimed eternal innocent victims of the alleged bigotry of others, to impose guilt complexes on our peoples. Whatever has happened to you in the past was usually a reaction to your nefarious actions. Separate from us - - we let you go - -, and you shall suffer no more, we hope. All by yourself you may even create the earthly paradise of your dreams.

We don't need your constant calls for change, or progress, or reform, or growth, and revolution, etc., etc. Often our peoples are quite satisfied with their situation in life as it is, and your never ending endeavors to destroy the good that is, for nebulous rewards in the future, create only unhappiness and mental sickness.

We admit: You are superb politicians. Far better than we are or will ever be. You have single-mindedness like no one else; you have honed your political skills for thousands of years, and you have the great advantage of not being plagued by a bad conscience when others suffer because of your actions. You are fantastic in your ability to play one side against the other. That is why "democracy" is your game. You bribe politicians and judges; you lie to the voters; you exploit the human weaknesses of others, and generate transgressions when they are not there. You set son against father, daughter against mother; sibling against sibling, and entire tribes, peoples and nations against each other. People who are watching you and your doings constantly, cannot conceal their amazement when they notice the ease with which you create your false values out of nothing, and how you are able to diminish true values to the point of nullity. There are no better magicians than you. Your ability to divert, with your shill games, the attention of the Govim masses from the essentials of life is astonishing. But just as your financial speculators can only create the illusion of wealth, so does your unquestioned savvy in politics create only the illusion of freedom. With all your intelligence and political perspicacity you really seem to live under the illusion that you can create a better world for all, while in fact you are only able to destroy everything you touch. We do pity you.

Finally this: Do you realize you are smothering us? With you around we can't breathe, and we are greatly stifled in our creativity. We don't want to see the world through Jewish eyes, something almost unavoidable today. Abe Rosenthal, Charles Krauthammer and William Safire must be stand-ins for thousands of your brethren of similar ilk, persons who pre-chew every thought that might enter Aryan minds, and prevent our self-assertion where and when it is most needed. Your people are masters at obfuscation, lies, deceit, and dishonesty through selective reporting. The result of your attempts at trying to alter the Aryan psyche through mind-manipulation can only create discord and dissension. Alas, in the final analysis, although you know us well, you

will never understand us, just as we understand you but we shall never really know you, and therein lies the danger.

We know that you believe you are the best and brightest of human beings, and that you enrich our lives immeasurably. But you are wrong. We, as rational people, have to weigh one against the other: your unquestioned talents in some fields of human endeavor against the destructive effects you, as a collective, have on a broad spectrum of our existence. Perhaps most of all, many of your efforts and endeavors run counter to our ideal of what life is all about.

We also know that you have been told, and most of you seem to believe it, that we "hate" you. That is why your fanatical activists have been subverting the Constitution with so-called "hate" laws, most of which were passed to assure special privileges and safeguards for you. How can you honestly claim that it is hate when someone questions your many collective actions that are so harmful to the common weal? Truly, honestly, most of us do not hate you. We hate your lies and your basic dishonesty. We hate many of your nefarious actions. We hate when you, as a collective (people, religion, tribe, sect, culture, nation,) try to impose your immorality, your lack of ethics, and your odd and archaic "Weltanschauung" on us. We hate it when you flagrantly enrich yourselves on the fruits of our labor, and later claim that it was all your accomplishment. But we especially hate what you do to our children. You -most of all- are destroying their minds, and therewith their future.

Therefore, --- just butt out of our lives. Leave us alone. Let us separate. You are so intelligent, you believe you are so much superior to us, and you are the Chosen of your God. Show us what you can do by yourselves by creating a viable entity just for your people (parasitical Israel obviously isn't it.) When you leave, take along all the gold and diamonds you have so diligently amassed. We don't need it. But let's exchange our cultural values: You take the Picassos, Oldenbourgs, Rothkos, Warhols and Epsteins (etc.) with you, and we'll take back all of our Rembrandts, Titians, Dürers, Holbeins, Michelangelos, and the like. A fair trade. We give you what you like, and we repossess what comforts us, - art works which express the needs of our souls. And, just imagine, you can keep all that wonderful abstract art, including the Holocaust monuments, for yourselves. That ought to make you happy. Our sincerest wishes are with you, and we promise not to invade you or

make inordinate demands on the wealth you are sure to create all by yourself (we hope!)

The following is a valid critique by a European-American writer pertaining to a new book whose purpose it is to explain Jewish aberrant behavior, and what might be the leading causes for it. This text fits in well with the polemic written in the previous pages. Unfortunately, the complexity and timelessness of the Jewish problem demands that we view it from every possible angle, one of the tasks I have set myself in writing and publishing "End Times/End Games".

Separation and its Discontents: Toward an Evolutionary Theory of Anti-Semitism, by Kevin MacDonald Greenwood Publishers, 1998

Critiqued by John Anderson (a pseudonym)

This critique of "Separation and its Discontents" by Kevin MacDonald has been written for those non-Jewish scholars of the Jewish question who have read the book, or at least read a substantial book review of the book.

Professor MacDonald states in the preface and the first chapter of the book that he is viewing the Jews as objectively as he can through the prism of social identity theory and that there is no attack intended on the Jews. He indirectly states that a greater understanding of the issues will be helpful in ameliorating the conflicts between the Gentiles and the Jews.

It is difficult to understand how any competent and honorable person can delve deeply into the Jewish question and come up with the kinds of interpretations and conclusions we find in this book. To believe that a greater understanding of the true relationship between the Jews and the Gentiles will help to resolve the conflicts between them is like believing that if the rabbit and the fox only understood one another better, then everything would be all right. We can only conclude that Professor MacDonald, for some reason, is unable to see the reality,....or, that he sees it but chooses to be politically correct in order to get his book published and to avoid condemnation. There is little in MacDonald's interpretations and conclusions with which many Jewish scholars would disagree. As a matter of fact, the entire work seems to be an attempt to set up a sophisticated rationale for the behavior and agendas of the Jews. Upon reading this book the average reader, who is unfamiliar with the Jewish question, would end up feeling sympathy for the Jews because of the extraordinary difficulties and discontents they must experience in their struggle to merely survive.

The basic thesis of this book is that anti-Semitism is caused by the fact that the Jews, virtually always and everywhere, outdo the Gentiles in economic, cultural, intellectual and political competition. Also, Gentiles become contemptuous of Jews because of their refusal to assimilate into the Gentile culture and they react by becoming anti-Semitic.

One of the major features of the anti-Semitic reaction is that the Gentiles emulate the Jews and adopt many Jewish cultural qualities. Also, the Gentiles create many exaggerated, distorted and false views of the Jews to bolster and justify their anti-Semitic views. Then the Gentiles take action against the Jews through social, economic and political persecution of them.

MacDonald, through the prism of social identity theory, holds that the primary goals of the Jews are mere survival and to struggle against anti-Semitism. They are a quite normal people and their reactions to their situation are normal and predictable. They display all of the moral strengths and weaknesses of any other normal nation. At times they praise and flatter themselves and condemn and demonize their enemies. In some matters they deceive themselves and others, and they rationalize their contradictions and unethical behaviors. They have both rational and irrational understandings of themselves and of other peoples. They are a normal people, with some genetically and culturally determined extraordinary talents and abilities who find themselves in the abnormal situation of the Diaspora.

It is in the question of Jewish goals and methods that MacDonald falls far short of presenting the realities of his subject matter. For example, he states that mere survival is a primary goal of the Jews. This is true as far as it goes, but he fails to say that the Jews want not only to survive, but to survive in grand style and in the lap of luxury after having acquired great wealth. This wealth is acquired, not through toil, but through the use of guile and through deceiving and manipulating the Gentiles. Physical toil is for the Goyim, not for the Chosen People. This then, in a way, makes the Goyim the slaves of the Jews, because with money the Jews can buy the services of the Goyim and the products produced by the labor of the Goyim. The Jews also want to survive under conditions where they have total economic, political and cultural dominion over the Goyim.

Since survival is their goal, MacDonald states that it is perfectly understandable and predictable under social identity theory that the Jews would want to create conditions which would be conducive to their peaceful survival. So, it's understandable that they should alter the Gentile society in certain ways. For example, they would push for a multi-cultural, multi-racial society. Again, here is a rationalization which is true as far as it goes, but MacDonald fails to mention that the Jews are filled not only with fear of the Goyim peoples but hatred as well, and that their goal is to weaken and ultimately destroy the culture, nationhood and even the racial makeup of the host peoples. In short, their ultimate goal is not to create a multi-ethnic, multi-racial society, but rather a miscegenated, amalgamated society where the Goyim have been reduced to a faceless mob without sense of national identity or national pride.

Professor MacDonald elaborates on how the Jews very often attempt to conceal themselves from the Gentiles, and he says that this is done mainly to prevent anti-Semitism. Once again we have a rationalization which is true as far as it goes. But what MacDonald fails to mention and analyze is how they use their position of concealment as a base from which to deceive the unwitting Gentile and to exploit him financially and to subvert his culture and his civilization.

Professor MacDonald does not seem to be very bothered at all over the almost total lack of ethics on part of the Jews in dealing with the Gentiles. The huge and fundamental lies and deceptions of who and what they are, and what their goals are, as they present themselves to the world, are fluffed off as normal and logical defenses toward their survival. Also, their methodology of subversion in dealing with the unsuspecting Goyim is considered normal. The fact that the Jews, a tiny minority who were allowed by the kindness, sympathy and tolerance of a people to come and live among them, set out to alter, weaken and destroy the culture and civilization of that nation, does not seem to reflect very much on the moral bearing of the Jews. And finally, the massive fraud and extortion swindle which is the "Jewish Holocaust," something which should be obvious to someone like MacDonald, is not analyzed and exposed for what it is.

As for the fundamental causes of anti-Semitism, once again Professor MacDonald is only partially correct and places his emphases in the wrong places. He claims that one of the major causes of anti-Semitism is the fact that Jews have refused to assimilate into Gentile society. But since non assimilation by itself poses no real threat or danger to the Gentiles, it really cannot be an important factor in anti-Semitism. There are other factors which are threatening to the Gentiles which give rise to anti-Semitism.

The fact that Jews very often outdo the Gentiles, in resource competition is, no doubt, bothersome to many Gentiles, but, in and of itself, this also is not a major factor in anti-Semitism. Most Gentile peoples have a good sense of fair play and, if outdone fairly and squarely they accept the situation. It is when the Gentile feels that he has been treated unfairly that he becomes angry and hostile. Once again Professor MacDonald is incorrect. Anti-Semitism is not mainly caused by Jewish success in competition with the Gentiles, but rather by Jewish unethical practices in financial dealings and by the Jewish use of deceitful methods to subvert and dominate the Gentiles in the economic, political and cultural realms.

Anti-Semitism is generally found in two distinct forms. It sometimes manifests itself among the working class masses, and at other times the masses are indifferent to the Jews while the cultural and political elite are anti-Semitic. The former condition historically has existed in eastern Europe where Jewish money lenders and Jewish merchants practiced usury and employed blatantly unethical and exploitative business practices on the peasantry and working class masses. Here the masses, over long periods of time, clearly felt the Jewish "bloodsuckers" on their flesh and responded with a deep and enduring hatred of the Jews. At times the masses responded by carrying out mild political reactions against the Jews which really have been to no avail, since right down to the present day, most of Eastern Europe is still under the Jewish yoke.

In Western Europe and in the United States the situation has been somewhat different. Here Jewish exploitation of the masses was not as direct or harsh or personal as it was in the East, and therefore the masses were mostly devoid of anti-Semitism, or at most mildly anti-Semitic, Jewish propaganda to the contrary notwithstanding. In the West it has been mainly among the cultural, political and economic elite that anti-Semitism, from time to time, developed. These elites were not only upset that this tiny alien minority, through using unethical means, was subversively trying to take over every aspect of their society and culture, but they also saw that these people were

fundamentally hostile to them and were not only out to dominate them but to destroy them as well. When Gentiles become aware of this reality, anti-Semitism becomes inevitable.

In his contention that the Gentiles, upon being outdone by the Jews, begin to emulate them, Professor MacDonald is once again considerably off base. In coming to this conclusion we presume he mainly had the National Socialist movement in Germany in mind and considered that features of this movement which were similar to features of Jewish culture were brought about by the Germans' awe of and emulation of Jewry. But while there were some similarities between National Socialism and Jewry, there were many more profound differences, and MacDonald's speculations that the similarities were due to the Germans emulating the Jews are completely ungrounded speculations.

The fact that the Germans became highly nationalistic, demanding loyalty to the German nation, can be much more realistically explained as the natural reaction of a people who felt deeply threatened than by claiming that they were emulating Jewish nationalism. At the time, the Germans were being threatened by the Allied powers, by Russian Communism, by international Communism and by international Jewry.

To attribute the racial aspect of National Socialism to emulation of the Jews is also a specious speculation. A more reasonable speculation is that the Germans were simply responding to the spirit of the times when there was an intense interest in Darwinism, genetics and eugenics than to believe that they were emulating eugenic practices among the Jews.

Many aspects of National Socialism were not only non-Jewish, but were antithetical to the Jewish national character and the Jewish spirit. Rather than viewing the National Socialist movement as an attempt on part of the Germans to emulate the Jews, we view many of the aspects of the movement as a profound reaction against Marxism and other cultural and social orientations which the Jews were imposing onto the Europeans. The Jewish attack touched on elements which had a special and conscious emphasis in the culture of the German people. The reaction was complete:

"You say that our society is evil and you want to degrade our culture and civilization?....Then we say that our society is good and it has developed a wonderful culture and civilization."

"You say all cultures and peoples are of equal value?....Then we say that there are better and worse cultures and nations!"

"You want internationalism?......Then we shall be nationalists!"

"You want us to lose our sense of self esteem?....Then we shall be supermen!"

"You deny that there is honor and nobility?....Then we shall be honorable and noble!"

"You want to destroy all authority?..... Then we shall have the 'Führer principle'!"

"You want us to be wishy-washy and feminine?...."Then we shall be hard and masculine!"

"You want to 'emancipate' our women and destroy our familial system?"....". Then for women it is, Küche, Kinder und Kirche (kitchen, children and church)!"

"You want us to be physically degenerate?....Then we shall emphasize athletics and physical fitness!"

"You want to defile higher culture?....Then we shall protect higher culture and make it flourish."

"You want anarchy?....Then we shall have complete order!"

"You want to make scum of our people?.....Then we shall insist on highly civilized standards of social behavior!"

"You want to destroy the white race?....Then we shall assure its health, vitality and future development!"

And then the German people swirled into action. Characteristically, looking like something from out of a tale from A Thousand and One Nights, they struck out from the German homeland in a frantic effort to rescue Western culture and civilization from Communism and the perfidious Jew.

To summarize, we contend that Professor MacDonald's thesis that anti-Semitism is mainly caused by Gentile resentment of Jewish success in resource competition is inaccurate and insufficient in explaining Anti-Semitism. Also, we believe that MacDonald is wrong in maintaining that Jewish unwillingness to assimilate into Gentile society is a major cause of anti-Semitism. Moreover, we view his speculation that Gentiles, upon being outdone by Jews, emulate the Jews, as being a specious speculation with little basis in reality.

CHAPTER 1

Where do we stand now?

In a relatively short time, as of the printing of this second edition only about six months hence, mankind will consciously enter both a new millennium and a new century, when the calendar turns to the First of January of the Year 2000, Anno Domini. This is very rare occurrence, and it deserves more than a cursory comment. That the true beginning of the Twenty-first Century actually occurs a year later, has no bearing on the facts explained in this essay, since it is the beliefs and the attitudes of the masses that count in this matter, and not the abstract mathematics inherent in the numerical sequence.

The Twentieth Century which we shall soon conclude, has been called by various names: "The American Century", "The Democratic Century", "The Hitler Century", "The Century of Lies", and (not the least,) "The Jewish Century".

While there are sufficient reasons for all five of these designations, I shall herewith establish beyond the shadow of a doubt that this horrible, murderous, soul-, earth-, and culture destroying era justly deserves to be called the "Jewish Century". Ever since it began (and even some time before, as can be discovered in this book,) it was the Jews who played a dominant role in the affairs of all mankind, and right now, at the very end of both the old century and the old millennium, those of us who have not been blinded by brainwashing and unwarranted guilt complexes, clearly notice the final push of World Jewry for World domination: the End Games alluded to in the title. A glorious finale to a determined 2000-year battle awaits us all. Incidentally, only those among us who are diligent readers of European classical literature may remember that it was the great Russian writer Fyodor Dostoyevsky who already in 1861 predicted that the (then) coming century would be the Jewish Century.

Why also 'End Games' and not just 'End Times'? The designation End Times entails a finality which is not warranted, no matter how horrible the immediate future may be, or for how many people on this globe the coming decade will mean death and destruction. When the catastrophe which I am predicting, and which is now

inevitable, has run its course, both 'some' of the Jews, and 'some' of the Aryans, the two major antagonists of this tale, will still be alive. Also still in existence will be most of the nations we know, probably with the singular exception of the Jewish State of Israel, and someday in the future, the trials and tribulations of mankind will start anew. End 'Times' we will see only for the phony edifice of lies and deceit which has been erected since about 1913, and the End 'Games' are already in progress, especially if we consider that the activists of the Jews are now constantly over<u>playing</u> their hands.

Before I continue, I would like to state that I consider it both privilege and a curse to have lived and suffered in the trials and tribulations of the Twentieth Century. In later ages, when the horrible experiences of our era are outside the realm of actual remembrances, when all that remains of us is the written and audio-visual history, and the grave stones, the memorial plaques, and here and there some impressive monuments, people will envy us for having lived when cars and airplanes were still rare; when it took months to circle the globe; when Africa was Africa, and Asia was Asia; when farms were farms, and, -- not to forget --, when the very privileged among us even had the opportunity to meet or at least see Adolf Hitler. For, a few centuries down the road, it will only be Hitler who will be remembered, and Franklin Delano Roosevelt, Winston Churchill and Joseph Stalin will be as forgotten (by the masses,) as are the British, Russian and German adversaries of Napoleon already forgotten today.

In the light of what I have just written, could the Twentieth Century not be called "The Hitler Century"? There is no doubt that <u>he was</u> the singularly most important individual of this era. However, without the Jews and their never ending quest for both world domination and the destruction of the core peoples of the white, Western Civilization, no Adolf Hitler would have been necessary. He was the natural (or even nature's) reaction to Jewish actions. Hitler was furthermore the guide to a better and more just future for our race (and for other races as well, if they learn from his example.) His greatest impact will be realized in the future.

The term "American Century" will sound nice to American ears but it must not be forgotten that almost all United States military actions during this century, including the two world wars, were undertaken to advance Jewish/Zionist and not (really) Christian political and religious aims. What better example can one use to prove this point than last year's Iraq crisis, a wholly contrived matter that was definitely not of and in the interest of the population of the United States, but solely a Zionist scheme to have powers such as the U.S., Great Britain and Germany assist the Jews in creating their "Eretz Israel", encompassing much of what is now Arabia. And the current, one-sided NATO, but really "U.S.," air war against Serbia fits in the same scheme, with the caveat that nowadays the letters "U.S." must be understood to mean Zionist or Jewish power, far removed from the will of the American people. It is no coincidence that, with the exception of Bill Clinton, whose wife is more likely than not of Jewish origin, all the major anti-Serbian warmongers in the U.S. administration are Jews.

At this very moment in history the United States Government and Congress, its judiciary, its finances, its military, its police force, its media, educational establishment, economy and even most of the so-called Christian churches are either directly or indirectly in Jewish hands. Currently, nothing of importance happens in the United States (or even the world,) that does not have the approval or the input of the Jews who have festooned themselves on the body politics of the nations, or is in Jewish interest. Therefore, the designation "American Century" would be a misnomer.

One could also describe the just concluding 100 years of human history as the "Century of the Big Lies," for seldom in the annals of mankind have the masses so brazenly and determinably been hogwashed. Read this:

"The Holocaust was once regarded as a side story of the much larger story of World War II. Now one thinks of World War II as a background story, and the Holocaust as a foreground story." Michael Berenbaum, Director of the U.S. Holocaust Museum, and a Professor of Theology at Georgetown University, as quoted in the Washington Times, January 10, 1991.

In later centuries it will be inconceivable to most men that a small minority consisting of an aggressive, intelligent but also mean-spirited people without a conscience had been able to subvert history to the point where the very essence of a great war had been high-jacked, so to say, for the nefarious purposes of this minority. And all this was done while

millions of the actual participants in this war were still alive. Unfortunately, as of this writing, many U.S. veterans of World War II are currently playing along with this charade, "For Fear of the Jews."

Other Big Lies are the Holocaust story in its entirety; the claim that Jews were victims and not instigators of Bolshevism, the allegation of the Jews as eternal (innocent) victims, and the Zionist claim to Palestine, thereby dispossessing the true owners of this land.

Or, was the Twentieth Century the "Democratic Century", as some publicists allege? Certainly, "democracy", whatever it is, made tremendous progress during this time. One only has to remember that at the beginning of the century the monarchies, and their associated feudal systems, of Germany, Russia, Austria-Hungary, Spain, China, Portugal and numerous other countries were still in power. And there were the world-circling colonies of the European nations where the mostly colored masses did not have a chance to make their voices felt. Now most of the former monarchies and colonies are "democracies", and nobody is happier about this fact than the Jews. Whether the impoverished masses of the six continents are better off now than were their forebears at the turn of the last century, is another question. Certainly, the present conditions in Europe, Africa and Asia do not give cause for optimism or reason for happiness.

Is the political system which now exists in the United States and Germany, and so many other countries of the world, truly a "democracy" where 'the people' have a say over their fate, or is the designation "democracy" really a circumscription for "a country under Jewish power and influence"? Jewish leaders do know why they promote parliamentary democracy everywhere: it is the ideal system for them. It is the system where they can play parties, races, ethnics, special interest groups and even individuals against each other. Where, no matter how elections turn out, they are on the side of the victors. It is the system where they are the game masters, and everybody else has to abide by their rules camouflaged as "The Law". What would a "democracy" be without campaign financing, and, we know, don't we, who provides over half of the finances of the American Democratic party, and more than a quarter of the monies the Republicans are collecting.

Germany today is a prime example of a (Jewish-instituted) parliamentary democracy. The Bonn politicians have the nerve to call

their Bundesrepublik, "the most free state which has ever existed on German soil." The sad fact is that rarely in German history has the oppression of the bulk of the German people been as great as it is today. Every year nearly ten thousand dissidents are being investigated and prosecuted because they transgress against laws which make it impossible for a German patriot to defend the honor and traditions of his people and nation. Many of these people are fined heavily, or end up in jail for transgressions which in America are being considered the duties of good citizens. The list of forbidden books (many of which are confiscated and burned) is larger than it was in any peacetime year of the revolutionary Hitler period. The highest authority in Germany today is not the President of the Republic, or the Chancellor who heads the government, it is the Jew who chairs the German Council of Jews, and who has the final say in all matters that count in the Fatherland.

The laws passed to specifically serve Jewish interests are always presented as measures needed to enhance the security and well-being of the society at large, whereas in fact they invariably curtail the freedoms of the affected peoples. In Germany, any decent citizen can easily find himself being accused of "Anti-Semitism"; "Incitement to hate"; "Creating racial antagonism"; "Defamation of the dead"; "Denying the Genocide of the Jews (and Gypsies and Homosexuals)" and "Insulting the memory of the dead (Jews)": all of these are expressions of opinion that are strictly *verboten* by law. These "transgressions," which with the flimsiest of excuses are considered criminal actions, are dealt with through heavy monetary fines and up to five years in jail. Very often it is the leaders of the Jewish communities who run to the authorities and accuse German critics of their lies and anti-social actions with breaking these laws, and it is they who insist on severe punishment.

In a true democracy (such as is Switzerland,) the citizens should have the right to vote by plebiscite on serious matters concerning the very existence of their nation. Obviously, this task cannot be left to so-called elected representatives who owe their positions to generous givers or special interest groups. Since its founding under allied auspices in 1949, the "Bundesrepublik" has not given German voters a single opportunity to vote on matters of national importance. They had no right to vote for or against NATO, or rearming. They cannot make their voices felt on the abandonment of German sovereignty in favor of the so-

called United Europe. They were never asked whether it was okay to change their formerly ethnically homogenous nation into a Third World melting pot with all its associated ills, and permit millions of unassimilable foreigners to immigrate into their small country. Their present constitution was imposed upon them by the victors and their vassals, and a special secret police has been formed to safeguard the victors' rights. A quarter of the German prewar territory was signed over to other nations without the consent of the German people in general, and especially without the input of the millions of East Germans who were expelled from their ancient homelands, without a proper and valid peace treaty. (The lack of a just peace treaty may some day cost the 1945 victors dearly.) Just now the government in this allegedly "democratic" country is ordering changes to the German language without the advice and consent of the people, and, even worse, it has decided to abandon the hard-currency deutschmark in favor of the socalled euro, a melange-currency whose value can only be as good as is the weakest link in the chain of 11 European currencies, which currently is probably the Portuguese escudo.

But the true state of the German "democracy" (a word I am purposely writing within quotation marks because it has such a phony and hypocritical connotation) can be gleaned from the power the Jews have in the Bundesrepublik. I can unequivocally state that the Bonn republic is a Judenstaat. Jews have more rights and privileges than have native-born Germans, and as alluded to earlier, Ignatz Bubis, the head of the Jewish Council (the top Jewish organization in Deutschland,) a convicted black marketeer who after the war had been sentenced to 12 years in jail for economic crimes, is generally being regarded as the real secret head of the government. Whatever the Top Jews in Germany say and demand is done. Officially there are now 60,000 Jews living in Germany, (the actual number is probably double,) and most of them are recent immigrants from the former USSR. These people came to Germany as a result of a secret treaty between Chancellor Kohl and the Jewish Council, and they receive all the privileges of a pampered caste. The allegedly democratic German parliament, the Bundestag, never voted on this immigration agreement, and, because it pertains to Jews, not one of the "people's representatives" dares to open the matter for discussion. The great

majority (more than 80%) of the Soviet Jewish immigrants do not work, and they receive benefits the average German can only dream of. Plans are afoot to bring millions more of these parasites into Germany, probably in order to dilute German blood lines, a plan proposed in the U.S. before and during World War Two.

The Washington Jewish Week had, in its September 10th, 1998 edition, an article about the (Jewish-caused) Russian financial crisis that may eventually endanger the Jews still living in territories of the former Soviet Union. In this article this pregnant sentence could be found: "Though there has not been an increase in the number of actual emigrants, some are predicting that emigration (of Russian Jews, HS), to Israel and to Germany, could skyrocket if the - situation continues to deteriorate." In a way this single sentence confirms everything that has been written in this book, if one acknowledges that Germany is the heartland of Western Civilization, and the German people the core of Aryandom.

(The vehemence with which, after the defeat of Germany, the Jews in the United States have occupied almost all the positions political, cultural, social and economic - in this country, which rightfully belong to German-Americans, this nation's largest ethnic group, can also be viewed as proof for my contention. For decades every effort has been made by the Oberjuden to keep acknowledged German-Americans from the highest reaches of government. The worst case of Jewish interference in German-American affairs occurred in October 1988, when President Reagan, on orders from the Oberjuden, had to cancel his appearance at the German-American Day festivities in the capital, and instead partake at a hastily arranged laying of the foundation stone for the "U.S." Holocaust Museum, then only a hole in the ground.)

By law, the Bonn Government does prohibit criticism of its pro-Jewish and pro-Zionist policies, and any German who complains publicly about the preferences this alien people receives from the German state will soon find himself in front of a judge, being accused of transgressions against the numerous laws, explained earlier, which have been passed to safeguard the rights and privileges of the Jews.

Recently, in late 1997, there was some muted criticism of the Bonn Government's "dictatorial democracy" (my term) by some people connected with the U.S. Government and from the American media.

Since everyone knows, however, that the suppression of major freedoms in Germany occurs at the behest of the Jews, nobody in public life in America dares to press the issue.

In response to complaints from foreign countries about the persecution of political dissidents in Germany,, the Bonn Government issued a statement that, "as in other free countries", "Freedom of Opinion and Expression is one of the basic human rights guaranteed by the Constitution of the Federal Republic of Germany." Then there is the additional claim that, "like the legal codes of other nations, Article 5 of the German Constitution (relating to freedom of expression) sets possible limitation on the freedom of expression where it collides with 'individual rights'".

Being pressed to explain the matter in detail, the allied vassals in Bonn issued the following list of laws by which (among others)

Americans may be apprehended during a visit to Germany if they transgress wittingly or unwittingly against them (even if only in mail sent from the United States):

- §80a Punishes incitement to aggressive war.
- §84 Forbids the continuation of a political party that has
- been declared unconstitutional.
- §85 Regulates transgressions against the law forbidding
- illegal meetings.
- §86 Restricts the distribution of newspapers and leaflets of groups declared unconstitutional.
- §86a Forbids the use of emblems and insignia of anticonstitutional organizations.
- §90 Forbids the defamation of the president of the republic.
- §90a Forbids the defamation of the state and its symbols.
- §90b Punishes the anti-constitutional defamation of organs of the state.
- §103 Punishes insults of institutions or representatives of foreign states.
- §104 Forbids the "abuse" of flags and other insignia of foreign states.
- §130, article 3. Punishes the incitement to hate other peoples.
 (Whosoever denies, acknowledges or plays down in a manner which could disrupt public peace, the genocide

committed under National Socialist rule, will be detained in prison up to five years.)

- §146 Punishes false accusations.
- \$166 Punishes insults to creeds, religions or cults.
- §187a Punishes the slander and defamation of persons in
- public life.
- §189 Punishes slander and defamation of the memory of the dead. (Particularly the "6 million" Jews.).

Any American reading this should be horrified. It must be pointed out that the Bonn Constitution, which is safeguarded by a special, KGB-like Secret Police force aptly named, "Guardians of the Constitution" (Amt für Verfassungsschutz), is really no constitution at all but merely a basic occupation law. In 1949 it was imposed on the Germans by the American Military Government. To this day, the German people have never had a chance to vote on it.

But it is almost incomprehensible to imagine that it was Americans who were raised with the ideals of the founding fathers of this republic who dared to impose such a "democratic" dictatorship on the Germans. How dare they!

Today we know that the more obnoxious articles of the Bonn "Basic Law" were largely "proposed" by so-called postwar emigrants, i.e., Jews who had left Germany when Hitler took power, and who returned, as true carpetbaggers, in the train of the American Army. The laws I mentioned are Jewish, and not American or German thought. This proves my contention that Jews rule through subversion of justice.

As an aside, I must venture the thought that perhaps, just perhaps, it is Germany, the center of Europe, and not Palestine, which many of the world's Jews regard as their promised land. At any rate, considering the fact that now so few Jews are making *aliya* to Israel (and even more seem to be leaving Israel for better hunting grounds elsewhere,) and that practically everything is done to hand Germany over to the Jews, while purposely committing a slow genocide of the native Germans, this development ought to be watched closely. In this context it seems that the Zionist take-over of the United States that is now so apparent, was only a stepping stone to the final goal, but not the realization of the ultimate dream.

Perceptive Americans will realize some of the similarities between the German and American "democracies". There are differences, however: the vassal rulers of the Bundesrepublik don't really give a hoot about the feelings, inclinations and opinions of the German people, something many American politicians can ill afford (note the recent fiasco in California concerning the prohibition of smoking in bars.) The Bonn politicians do as they please, and almost all their policies seem designed to further the "Jewish agenda" (a Jewish designation). They can do so with impunity because Germany is still occupied by a world power which itself is almost totally in Jewish hands, namely, the United States of America.

The "Bundesrepublik" can rightly be called a "democratic dictatorship", and this description probably comes closest to the truth. There is absolutely no chance for the Germans to free themselves from this oppression. If present conditions continue, the Germany people and nation are doomed!

The American "democracy", on the other hand has, over the past two centuries, been redefined to the point where it is really only a great illusion in which many, if not most, Americans still believe. For ordinary citizens it is easier to parrot sentences like "the land of the free", and "we have to defend our liberty," than to acknowledge the fact that even in this cradle of democracy only a few shreds of freedom are left, and they are disappearing fast. Commanders of American troops stationed in the most remote parts of the world never fail to utter the insane statement that they are "defending America". They never seem to ask the question from whom. Similarly, many American veterans of World War II still believe that they were in a war against "German aggression". They still do not seem to realize that in reality they sacrificed their lives and health in the furtherance of the behind-the-scenes powers, namely, the Top Jews. They don't know that Germany never threatened the United States.

A considerable number of Americans know that the Constitution of the United States which was so diligently put together by forefathers of this nation, has been subverted to the point where it is almost unrecognizable. Unfortunately, the entire media of this country is now in Jewish hands, and as a result few people know what has really transpired. Who realizes that in a parliamentary "democracy", such as

is the political system of the United States today, the so-called people's representatives, the "law makers", do nothing else when in session but pass laws, almost every single one of which is used to hamstring the law-abiding citizens even more. Such a system is ideal for the Jewish leadership because it enables them to use "The Law" to increase and enhance their power and influence. Both the United States Congress and the legislatures of the different states are constantly passing laws which are solely in Jewish or Zionist interests; for instance, the Holtzman Amendment creating the notorious OSI; laws keeping the Zionist state alive; laws demanding "Holocaust" education in schools, laws to subvert the people's right to bear arms; laws to permit abortion on demand, and so-called "anti-hate" measures on both a federal and state level which are designed to shield Jews and their shenanigans.

Only recently, the U.S. Jewish leadership (with the Jewish Sen. Arlen Specter as a front man,) was allegedly very much concerned about the persecution of Christians (!) in the world, and was working in both houses of Congress on a law to be used against countries where alleged anti-Christian persecution occurs. Only the reading of the fine print of this proposed law shows that it is mainly designed to make everywhere, including in the United States, criticism of Jews impossible, and to make it easier for the Jewish activists to keep the secrets of their political centers, which are designated as synagogues. Furthermore, no American law increasing the taxation of the people was ever passed without the majority of Jewish legislators voting for it.

A recent incident in Russia provided proof that there the same freedom-stifling forces are at work as are in Germany, the United States and elsewhere: Former General Albert Makashov, a member of the *Duma*, the Russian parliament, made a speech in Samara on October 4th, 1998, in which he attacked the ultra-rich Jews who are responsible for impoverishing the people of this formerly wealthy nation. In doing so, Makashov transgressed against the taboos which the Jews have so cleverly imposed upon the world's major peoples. Immediately, there was a well-organized outcry by the Jews and their stooges both in Moscow and in foreign lands. Obviously, every effort is being made to prevent any public figure from saying the truth about the Jewish thievery. Yet, even the *Washington Post* had to admit in a related news item of November 6th, 1998, that Jews control two of three major

Russian television networks, and that most of the financial tycoons in Moscow belong to the Chosen. Similar articles appeared in every other major newspaper in the United States at the same time. What would the Jews say - how would they react - if two out of three TV-networks in Israel were in Arab hands, and if most business tycoons in Tel Aviv were, let's say, Chinese?

The openness with which Jewish power and Jewish wealth in Russia was admitted in connection with the Makashov affair provides food for thought. It is almost as if the Jews are telling the world: Yes, we have reached this exalted position, and we even admit that this could not have been accomplished by legal and ethical means. But no Goy is allowed to say this publicly or express any criticism. To do so is anti-Semitic, and therefore criminal. In Jewish eyes it is also wrong to demand an acceptance of responsibility for any of their actions from Jews, individually or collectively, something they ask from everyone else, and from every other group.

On Christmas Day 1998, the *Washington Post* published an editorial under the heading, "Antisemitic Revival" that deserves to be read by everyone interested in the matter of Jewish power in Russia today: "Since Soviet censorship began to ease and free expression to flourish, antisemitism has appeared at the fringes in Russia and the former Soviet Union. Now there are signs that the poison is flowing toward the political center. Some in Moscow and abroad have spoken out against this trend - but not strong enough.

"Last month retired general Albert Makashov, a radical Communist and leader of a 1993 rebellion against President Yeltsin, blamed "yids" for his nation's economic collapse. Neither his Communist Party nor Russia's parliament could summon the courage to condemn his remarks. Then, about a week ago, the chairman of the national security committee in the Duma accused Mr. Yeltsin of waging "large-scale" genocide against the Russian people that "wouldn't have been possible if Yeltsin's inner circle had consisted of the main ethnic groups, and not exclusively of one group, the Jews." Recently, the loathsome president of neighboring Belarus, Alexander Lukashenko, blamed Jewish financiers and political reformers "for the creation of the criminal economy." Most shocking, Gennady Zyuganov, Communist Party chief and until now a politician who had pretensions of post-

Soviet modernity, this week revealed his true substance when he declared in an open letter his belief in a Zionist conspiracy to seize power in Russia.

"Traditional enemies of openness and tolerance - Communists such as Mr. Ilukhin, neo-fascists such as Mr. Lukashenko - hope to take advantage of Russia's economic troubles to rekindle long-dormant antisemitism. The notion that the Jews are responsible for, or aiming at, the destruction of the Russian people goes way back. So does willingness to attribute anything bad to the Jews, and to label anyone unpopular as Jewish.

"Senior officials in Mr. Yeltsin's government have condemned some of these remarks. But Mr. Lukashenko's comments did not stop the Kremlin from scheduling another summit meeting between the two presidents; many Communists in both countries continue to push for Russia-Belarus union. The Duma has not managed to take a stand.

"It's important not to overreact to the statements of extremists. Russia under Mr. Yeltsin continues to be more tolerant than the country has ever been before. There are somewhere between 600,000 and 1.5 million Jews in Russia, and many of them continue to believe that their future lies not in emigration but in Russia and the religious and cultural revival now underway there. But it's important not to underreact, either. There's no better gauge of the health of Russian society in general than the level of antisemitism."

Quite obviously, the Washington Post is a Jewish-owned newspaper, and this editorial represents wholly Jewish outlook. The very last sentence can be read with a smile: someone like this writer could easily turn these words around and give them the meaning that "a nation is healthy when the dangers inherent in the presence of the Jews are clearly recognized by all members of society."

There is no question that the Russian economy has collapsed. Russia, rich in natural resources and with an able population, is in fact bankrupt. Isn't it logical to blame those few who have enriched themselves immeasurably through bribery and theft on the carcass of the Soviet Union, and stole that which in fact belongs to the peoples of that area? There is little argument that the top new business tycoons, and at least 50 percent of the smaller (successful) "entrepreneurs" are Jews. How were they able to enrich themselves to such a degree? And now,

when things went wrong precisely because of the utter greed of these characters, why shouldn't they be blamed? Also, since their Jewishness contributed in large measure to their "success", why shouldn't this fact be mentioned?

The Jewish denial of responsibility as shown above can be seen in every single endeavor in which Jews participate. In Pensacola, Florida, where most of this book was written, one case of Jewish harmful input into the affairs of society was noticed late in 1998:

The writer visited a new, small art gallery, which a young white man had opened in one of the century-old Victorian houses in the old part of the city. Quite noticeable was an expensive renovation that consisted of a wheelchair ramp having been build along the side of the house, and leading to a specially wide entrance.

Upon our inquiry, the artist confirmed that the construction of ramp had cost a lot of money - almost too much for him under the circumstances to afford, namely, \$12,000. "How many people in wheelchairs do you expect to visit your business in a year?" we asked him. The answer was astounding: "Two or three, judging by the wheelchair traffic of my former employer, a well-known art gallery in town." "Then why did you do it?" we pried. "You know you'll never get that money back from two or three customers even if they purchase your art." Then he told us that without the addition of this expensive wheelchair ramp "they" would not have permitted him to open for business. And he mentioned the federal "Disabilities Act."

Lo and behold: A little research confirmed our suspicions: The majority of the text of this insane law had been written by a Jewish woman, Professor Feldblum of Law faculty of Georgetown University. Certainly, laws for the protection of the handicapped, and rules to make things easier for the disabled, are necessary, but every time we seen a certain insanity in such rules and regulations, we must assume that a Jew or Jewess had a hand in it. "They" have simply no instinct, feeling or rational thought for what is right or wrong, good or bad.

A proof of Jewish *Doppelzüngigkeit* (speaking with a forked tongue) regarding religion was a full-page ad placed on June 3rd, 1998, in the *New York Times* by the notorious ADL (Anti-Defamation League of B'nai B'rith,) an alleged human rights organization that is a prime vehicle of Jewish propaganda directed against Gentiles. The headline of

the advertisement stated, "What would it take to threaten the religious freedom on which our nation is founded?" and the message was meant to sway 137 Congressmen not to vote for a new law called *The Religious Freedom Amendment*. A few days later, this new law was defeated, the Jews again had their way. But what did those majority Congressmen who introduced this law want? The ADL ad spelled it out, albeit in an alarming voice.

The amendment would permit public schools to start the day with prayers; allow some religious ceremonies; make it possible that certain religious dogmas to be included in the curricula; permit the display of religious symbols in courthouses and other government buildings, and it would permit taxpayer funding for some sectarian schools.

These Christian demands were horrible, don't you agree? According to the ADL, they would have destroyed the very essence of what constitutes "America". Assumably we ought to be grateful to the Jews for fighting this way for our freedoms. The only question I have is, what do we want, a basically Christian or a basically Jewish (and therefore atheistic) United States?

Lest you assume that I am too alarmist about this development, permit me to quote from an article that was printed August 4th, 1998, in the *Washington Jewish Week* (and probably other Jewish papers, since it came from the Jewish Telegraphic Agency) under the headline "Jews win school prayer battle":

"In what has been described as an unparalleled grass roots effort to combat school prayer, Jewish groups have scored a major victory with the Senate defeat of a measure designed to cut funds to schools that prevent prayer."

In his book "The Fatal Embrace" (University of Chicago Press, 1993) the Jewish author Benjamin Ginsberg stated the following:

"Jews were a major element of the coalition opposed to school prayer and other forms of public exercise of religion. The American Jewish Congress, together with the American Jewish Committee and the Anti-Defamation League, joined with the American Civil Liberties Union and some Protestants to oppose school prayer in federal courts.

"Fearing an anti-Semitic backlash, the three Jewish organizations were very anxious to diminish the public visibility of

Jews in the opposition to school prayer and other forms of religious exercise. The American Jewish Committee, for example, insisted that the ACLU find both a non-Jewish plaintiff and a non-Jewish attorney for its ultimately successful attack on a New York state law providing for released time from school for religious instruction."

Remember, this is straight from the horse's mouth, and concerns a very current theme. Do you, as a Christian, still defend these antireligious actions of the Jews? If you do, you are betraying your
faith! I realize that if you are asking a Jew about this he will give you
some gobbledygook about freedom of religion, discrimination and
safeguarding the rights of (religious) minorities. He will be lying! Just
look at how intolerant and oppressive Israel is versus other religions.

Another interesting, full-page ADL ad appeared in the New York Times at the end of October 1998. It is essentially a letter written by Abraham H. Foxman, the ADL head honcho, to NBC News. Foxman complained that on the day before, NBC News had allowed Louis Farrakhan, the black Muslim minister, to appear on the Meet the Press program. Louis Farrakhan is arguably not a friend of the Zionists.

A key sentence of Foxman's letter is this: "Our point is not censorship, but responsibility." How wonderful and pious this sounds. But if we analyze Foxman's and the other Oberjudens' true stance in such situations then there is but one conclusion possible: The call for the exertion of "responsibility" means to never permit anybody to criticize or chastise the Jews. For them, special standards are in force. Regarding the Jews, even the constitutionally guaranteed right to freedom of expression has to be set aside.

The mentioning of Abraham Foxman also provides me with the opportunity to ask the question why such intelligent and generally perspicacious Jews as he so often feel the need for barefaced lies? For instance, in an article printed on November 7th, 1998, in the St. Petersburg Times, Foxman wrote that, "Holocaust deniers (revisionists, HS) would have (America's youth) believe that there were no concentration camps." Being an acquaintance of most of the world's best known revisionists, I can testify that not one of them has ever denied the existence of German concentration camps during the Third Reich. Abe Foxman knows that too, but I suppose he is so used to lying that he cannot forego it even when it is not necessary.

As this is being written, it is an open secret that the Department of State of the American Republic under the leadership of Madeleine Albright, the descendant of Communist Czech Jews, is wholly in Jewish hands. And nowhere is this more noticeable than in the offices where the U.S. policy in the Middle East is being formulated. Leaving aside the fallacious claim that the Jewishness of a person has no bearing on his or her actions, the fact that every single official in the State Department dealing with the Middle East, namely, Madeleine Albright, Sandy Berger, Martin Indyk, Dennis Ross and Aaron Miller is Jewish must look odd to neutral or foreign observers of the world scene.

Abraham Foxman, on the other hand, doesn't see anything wrong with this situation. As a matter of fact, when in the spring of 1999, Joseph Zogby, the sole Arab of importance in the State Department was fired from his post, or left voluntarily (the facts are in dispute,) and Arab-American organizations complained loudly, Foxman described the accusations of the Arabs of the obvious one-sidedness as being "anti-Semitic". Foxman contended that Arab-Americans leaders were not pushing for hiring more Americans of Arab descent in the overall policy of diversity, but only in relation to the number of Jews working in key positions (Washington Jewish Week, May 20th, 1999). That, dear readers of End Times is typical Talmudic thinking. No wonder Foxman, allegedly raised a Catholic during World War II, rose to the pinnacle of the ADL. As if it made a difference as to why someone complained about the fact of Jewish over-representation in the U.S. Department of State.

One prime example for the dishonesty of the Jews in general is the constant denial of Jewish power, as if, for instance, the current kowtowing of most of the governments of the Western nations regarding the insatiable Jewish demands concerning Holocaust claims were not the direct result of Jewish power and influence. The valid question, "if the acquiescence of the Western governments in this regard is not the result of Jewish power and the associated arm-twisting, what is it then?", it is not allowed (that would be a sign of latent anti-Semitism.) On November 6th, 1998, the German newspaper Frankfurter Allgemeine Zeitung printed an article about the growth of anti-Semitism in Switzerland as a result of the "Nazigold" affair. Among other things one could read that within two years the number of Swiss who believed that the Jews have

too much power and influence in the world has doubled from about 15 percent to 31 percent. And this is taken as a sign of growing anti-Semitism. Not even such a prestigious newspaper as the "FAZ" would permit or print the valid question whether there is some truth to the allegations of too much Jewish power and influence in the world. The Oberjuden must think that we are all blind and/or crazy, or else they would not be trying to pull this stunt.

There are times when Jews gloat among themselves, and semipublicly, of their power. But if a non-Jew takes them up on this, and quotes their very words, then this act is regarded as an outward expression of "hate".

To me, personally, it is surprising that not more Americans are complaining about the fact that American Jews who, after all, constitute only about 3 percent of the U.S. population, are asking for and are being acknowledged nearly everywhere in this land as the third major religious group. Naturally, this is nonsense, and a neutral observer might notice that American Muslims, who by now must have as many adherents in this country as there are Jews, are not extended the same honor and privilege.

An interesting glimpse into the mindset of the Jews pertaining to their allegedly non-existent power could be found in July of 1998 in the "Jewish Week":

Natan Sharansky, a senior minister of the Israeli Government, visited Washington and met there with high-ranking "American" officials. On this occasion he pointed out the negative effects (for his government) of having "too many Jews in the U.S. Administration."

Later, the U.S. State Department's spokesman James Rubin was told not to respond, but one high-ranking (Jewish) White House official was quoted as saying, "if Sharansky were a French minister saying there were too many Jews in the (higher reaches of the) American Government, we would find this completely unacceptable."

The writer of the Jewish Week ended his article with the following paragraph: "This is a unique moment in Jewish history. The world's superpower has opened its arms to Jews in a way no country ever did. Jews are free not just to live Jewishly, but to serve the Jewish people with America's backing."

One must wonder whether J.J. Goldberg, this writer, ever thought of the fact that while the Jews may live "Jewishly," no white American is permitted to live "whitely" and propagate white separatism. All because of the Jews.

The question as to why no one, including a French minister, should not be allowed to state the simple fact that too many Jews occupy high positions in the American administration deserves an answer. Aside from black and Hispanic politicians, I cannot think of anyone else whose feelings would be hurt if an over- or under-representation in the government of his ethnic or religious group were stated. There are quirks in the Jewish character that border on the insane.

The well-known daily paper, the *Chicago Sun Times*, published on August 25th, 1998, an article by David Saperstein, a rabbi and law professor who serves as the director of the Religious Action Center for Reform Judaism, which had previously been printed in the *Jerusalem Post*. The article was originally directed mainly at Jews. For this treatise only one of Saperstein's paragraphs is of more than ordinary interest:

"Despite the impression of all too many Israelis -including Israeli leaders—about the influence of the 3.5 percent Jewish vote or 10 percent Jewish political giving in national elections – the true foundation of U.S. public and political support is that members of Congress and the public believe in an Israel that shares America's values, most particularly a commitment to the concept of fundamental human rights."

One must wonder whether David Saperstein really believes what he wrote there. By shared values between the U.S. and Israel does he mean the torture inflicted on Palestinian freedom fighters, or the constant discrimination against Arabs and Christians endemic in Israeli life? Or, maybe he was alluding to the fact that according to a recent judgment by the Israeli Supreme Court it was just and valid to retain imprisoned Lebanese men for ten or more years in jail, just so the Jewish state has hostages to exchange, should Israeli soldiers fall into enemy hands?

But perhaps most important is Saperstein's flagrant denial of Jewish power in the United States. It must be a self-serving mantra for Zionist activists like him.

In a letter to solicit funds for one of the major Jewish Holocaust propaganda centers, namely, the S. Wiesenthal Center in Los Angeles, the director of the institution, Rabbi Marvin Hier boasted that "Our observers monitor the world." One can only guess what he means by that

but he undoubtedly duplicates the efforts of the ADL which does the same, and tracks/keeps files on everyone depicted as an "anti-Semite".

Rabbi Hier furthermore wrote that because of his efforts the Polish priest Henryk Jankowski of Danzig was suspended from his post as one of the leaders of the most important churches in that city. It shows that Jews like Rabbi Hier have the power and influence to get the Catholic church to fire one of its priests.

Lastly, I would like to quote these words from Hier's 1998 fund-raising letter:

"We have access to and considerable influence with heads of state and key officials in world governments. We have even earned special non-Government Organization status with the United Nations."

The next time a Jew claims that the talk of Jewish world power is a canard and a defamation, quote Rabbi Marvin Hier's words to him. It won't shut him up, but you may be able to convince bystanders. It may also be wise to accuse the Jews of lying when they deny the obvious. The total dishonesty and hypocrisy of people like Hier can be seen from the fact that precisely at the time when these types of Jews are fighting tooth and nail for what they claim to be a constitutionally demanded total separation of church and state (something which is not true, if one reads the U.S. Constitution correctly,) they themselves have no compunctions to constantly mingle their religion with affairs of state.

For instance, about twenty years ago Rabbi Marvin Hier began organizing a so-called "Museum of Tolerance" in the City of Los Angeles. From the start it was supposed to be a Jewish propaganda mill not unlike the so-called "United States Memorial Holocaust Museum" in Washington, DC. This did not stop Hier and his cohorts from demanding public financing for the creation of this exclusively Jewish endeavor. It began with a grant of \$5 million, and so far this amount has risen to \$13.5 million in State of California funds alone. Rabbi Hier asserts that this is not mixing state and religion, even though he also has a religious school on the grounds of the "museum", because, "this money is for the broader good of the state." Hier also maintains that there is hardly a Jewish organization or institution in the nation that does not receive federal, state or municipal funds. In the case of the SWC, most of the public money has, according to Hier, "been earmarked for a tolerance

program to sensitize police officers and teachers to ethnic and religious differences." (Washington Jewish Week, October 1, 1998)

When police officers and teachers are being "sensitized to ethnic and religious differences" this means first and foremost *never* to be critical of Jewish shenanigans and transgressions, and *always* to be aware that Jews demand and deserve special privileges. Incidentally, the Simon Wiesenthal Center has a yearly budget of \$24 million, and has a dues-paying base of 400,000, mostly Jewish, families.

The story of the AIDS epidemic also provides us with an excellent example of both Jewish networking and their never ending quest for money, as well as for the utter selfishness inherent in this tribe:

AIDS, the deadly, (almost exclusively) homosexual malady, appeared on the public scene in the mid-eighties, although it is possible that it had been around for many years before that. Being a highly infectious disease, one should have assumed that almost immediately after AIDS was recognized as a danger to society, it would have been placed on the list of contagious diseases with all that this entails (registry of all infected persons, quarantining of those where the sickness has reached the 'open sores' stages, etc.) but nothing of the sort happened. Instead, an incredible media publicity began in order to create sympathy for AIDS-carriers, and make martyrs out of those who had succumbed to it. Very little was said of the fact that it was the immoral lifestyle of the AIDS-carriers with which they had brought this misfortune on themselves.

In the shortest of time the amounts of dollars that were expended for AIDS research surpassed the expenditures for research of other "killers" like cancer and heart disease, and other major sicknesses bedeviling large parts of the American population. This went on for about a decade. Only very recently the artificial hullabaloo about AIDS seems to have subsided, and there are indications that the media is taking a more objective view in the matter. Unfortunately, however, so far there has never been an acceptable explanation given as to why AIDS was promoted so much in the first place, and why now, almost suddenly, it lost its "heroic" luster. The answer can be found, once again, in the old French adage, "cherchez le juif": Look for the Jew!

Soon after the AIDS epidemic began, it created havoc in the socalled "artistic communities" (especially) of New York, San Francisco

and "Hollywood". Apart from the many Blacks and Hispanics who died and suffered from AIDS, it was mainly Jewish homosexuals who were affected. Among them were very many members of what I would call the Jewish 'café' society, in other words, people who are not known to the average American but who were household names in Jewish intellectual circles. This effect of the AIDS crisis went unnoticed by the general public (as a matter of fact, it was purposely withheld from it,) but became known to all those who read Jewish publications, and especially their obituaries. As a result of so many dead Jewish "celebrities", the entire Zionist establishment went bananas. The shock of so many Jewish AIDS victims combined with the inherent paranoia in the Jews in general, was the real cause for the tremendous efforts that had been made to lift AIDS from its ignominious gutter level to heroic proportions. The push for ever more research grants in order to discover a cure for AIDS was not the government's concern for Black, Hispanic and hemophiliac victims but the fear that AIDS would eventually decimate even the heterosexual Jewish population. Now that most of the truly flagrant Jewish homosexuals are dead, and because the parameters of the disease are known, much of the Jewish fear has subsided, and this finally resulted in the downgrading of AIDS as seen now.

Power and influence are obviously the same side of a coin. Without power there wouldn't be Jewish influence, and without influence in the highest reaches of a state or society there wouldn't be any Jewish power. Whatever it is, the Jews are masters in exploiting both their power and their influence to the hilt, and usually to the detriment of the society that so generously permitted them into their midst.

Apart from the denial of the (obviously existing) tremendous Jewish power, the Jews are most sensitive when it is pointed out that they control the media, and almost all other instruments of public discourse, among them the book publishing industry and the book trade. This assures for instance, that a book such as "End Times/End Games" would never be published by a so-called "reputable" (i.e., main stream) publisher, and can never be bought in a "reputable" (i.e., establishment) book store. Laughably, the *Oberjuden* write in their own newspapers of the alleged "canard" concerning overbearing Jewish power.

The "monitors", actually spies, agents and stooges, and the activists, of the major Jewish organizations are trying their best see to it

that nothing, absolutely nothing, critical or detrimental about the Jews,, no matter how true, gets into the hands of the general public.

In our files we have a letter from 1933, written by the then director of the ADL, addressed to the publishers of the Anglo-Jewish press, warning them of the appearance of Madison Grant's seminal book, "The Conquest of the Continent", in which the latter, according to the ADL, "emphasized Nordic superiority", and "utterly negated the melting pot philosophy."

The ADL letter continued:

"We are interested in stifling the sale of this book. We believe that this can be best accomplished by refusing to be stampeded into giving it publicity. Every review or public criticism of a book of this character brings it to the attention of many who would otherwise know nothing of it. This results in added sales. The less discussion there is concerning it, the more sales resistance will be created."

"We therefore appeal to you to refrain from comment on this book, which will undoubtedly be brought to your attention sooner or later. It is our conviction that a general compliance with this request will sound the warning to other publishing houses against engaging in this type of venture."

This letter proves how the Top Jews did operate in the 1930s. In the meantime Jewish power has grown to the point where *all* papers, not just the Jewish ones, and the heads of *all* magazines, publishing houses, book stores, book wholesalers, etc. better heed such admonitions if they want to stay in business.

(Most politically astute Americans are familiar with the symbolic burning of books by "the Nazis" that took place in Germany in May of 1933. But who knows that in the first two years after World War II, the Allies, at the behest of the Jews, "cleansed" all German libraries, and in the process destroyed millions of German-language books, removing tens of thousands of titles? The damage they did thereby to German culture was many times greater than the effects of Dr. Goebbel's propaganda measure.)

Mind you, this letter and other, similar actions are proof of antisocial acts by a people that is constantly speaking of the need for tolerance and "democracy," and crying discrimination. On September 24th, 1998, the ADL held, with much fanfare, a press conference at the National Press Club in the nation's capital, introducing one of their latest publications titled:

"Explosion of Hate: The Growing Danger of the National Alliance."

In this brochure, the ADL describes in alarmist terms the growth of one of the few pro-white, racialist, pro-Aryan, nationalist groups operating on a national scale in the United States, namely, the NATIONAL ALLIANCE led by Dr. William Pierce. (National Alliance, P.O.Box 90, Hillsboro, WV 24946)

Reading the ADL booklet one gets the feeling that it deals with one of the major terrorist organizations in the world, well-equipped with stinger missiles, explosives, weapons of all kinds, and "gang" members ready to kill all Jews, other non-Whites and homosexuals. Ironically, this "warning" comes from an organization that backs the real murderers and terrorists of the JDL; which itself has nearly forty offices in the United States (and others elsewhere in the world) with which to spy on normal average citizens who might get wise to Jewish shenanigans.

In its monthly bulletin, the National Alliance had this to say about the ADL accusations: "The most interesting aspect of our new status as "most dangerous organization" is that all of our work is educational: no guns, no training with hand grenades or bayonets or other militia-type activities, no "million Aryans' marches," no public demonstrations or disturbances of any sort, just spreading the word via radio and Internet. And yet the Jews consider us more dangerous than anyone else. It's clear that the truth scares the head Jews much more than bullets and bombs, and they are desperate to shut us up so that we can't keep informing the public about their crimes."

Numerous other American "right-wing" publications - too many to list here - deal with the inordinate power of the Jews in and over the United States (an indisputable fact;) with the constant milking of the American trough by the Zionists (equally indisputable,) and with the undeniable criminality of the present U.S. political system. In this context it bears mentioning that the U.S. media never uses the correct term "Jewish supremacists" for the Zionists, while constantly misnaming white separatists as white supremacists. And, interestingly, the ADL rarely if ever rebuts specific allegations against the Jews that have been

printed in the nationalist (patriotic) papers. Instead, the *Oberjuden* rely on their time-tested method of ad hominem attacks in order to silence their real or perceived enemies. They also love to use laws which have been passed by allegedly "democratic" legislatures at their behest, to safeguard their nefarious interests.

Richard Hoskins, a patriotic American and a prolific writer and thinker, has similarly suffered from ADL suppression and psycho-terror for years although he is an absolute stickler for the truth. It is always the same story in present-day America: Write or say even one sentence critical of the Jews, of Zionism, or concerning their beloved state of Israel, and this will be held against you for the rest of your life. In such instances truth never matters. But freedom loving Americans ought to consider that this kind of suppression of free speech emanates from a small people that is allegedly constantly fighting discrimination and defamation. (R. Hoskins, P.O.Box 997, Lynchburg, VA 24505)

One of the very best historical writers and researchers in the world today, and probably the preeminent historian in the English language, is David Irving, an Englishman. As long as Mr. Irving wrote in general terms about World War II, and did not venture into what the Jews consider the political arena, he was O.K., and all his books were generally available in most "reputable" American book stores.

But then David Irving discovered what many Germans had known all along, that not one single shred of evidence existed of Adolf Hitler alleged order to kill all the Jews in Europe. This discovery, and other, similar ones, ran counter to the Jewish claim of Hitler's attempt at genocide, and being fearful that Mr. Irving's fame would lend credence to the assertion of Hitler's innocence in the matter, the *Oberjuden* began using their time-tested method of both killing this excellent writer by silence, as well as arm-twisting publishers and book stores to break their relations with him. Currently, Mr. Irving is still in the Jewish doghouse, so to speak, and it looks that he will be there for a long time (until the political developments of our era overtake all of us, and bring both Jewish power and influence to a sorry end.)

Obviously, Jewish power and influence is not only used, or, rather, overused, to squelch dissent in the media and other written mediums. Many Americans may remember that the well-known actor Robert Mitchum was immediately ostracized by "Hollywood", namely,

the Jew-controlled film industry, after he had uttered a few innocuous words considered disadvantageous to Jewish interests in an interview. And what did Mitchum say?

After being asked whether he believed that 6 million Jews had been killed in the "Holocaust", Mitchum only replied: "So they say!" and his career was ruined.

Marlon Brando suffered a similar fate for an almost identical transgression.

How can one make clear to Jews and their "admirers" that such methods can only backfire, and badly? With every single instance of the overuse or misuse of Jewish power, Jewry as a whole creates more enemies for itself.

When, for instance, a few Christmases ago a teenager named Tiffany Bauman, the only Jew among about 1,200 mostly Mormon students in Utah, managed to have traditional (Christian) Christmas songs removed from the repertoire of her school choir, she made not only enemies of many of her school mates. We can be certain that a number of them especially liked, for instance, "Silent Night, Holy Night", and fully realized who was behind the prohibition and why. We can also be certain that tens of thousands of other devout Christians in that area said "damned Jew", upon hearing of Tiffany's effrontery.

The "Holocaust" is undoubtedly the most often used Jewish moral sledgehammer to keep control. It worked fantastically for the entire Jewry of the world since 1945, and as far as the *Oberjuden* is concerned, they would like to retain this wonder weapon until the end of time. Unfortunately for the Jews, the so-called "Holocaust revisionism" is making headway, and ever more people are regaining their sense of rationality and watch for proof that that which is claimed to have happened in World War II, could not have happened as depicted.

In the first week of August 1998, for instance, the major news services broadcast dispatches emanating from Israel about the mistreatment there of about 900 "of the 360,000 Holocaust survivors" in the land, who are mentally ill. While the story itself shows the callousness of the Israeli system toward their own people, the number of 360,000 alleged "Holocaust survivors" in Israel alone (with many more scattered across the globe) is of special interest to historical revisionists:

Extrapolating from this number of still living hundreds of thousands of "Holocaust survivors", one can easily surmise that at war's end, more than 50 years ago, there had been millions of Jews in Europe who came out of the ghettos and concentration camps alive. And this fact alone should squelch all Jewish claims of Hitler's alleged order to "exterminate" all the Jews of Europe. My personal argument is even simpler: If Hitler had really given such an order, few Jews would have survived. Why should one assume that some German soldiers would be less willing to kill Jews if so ordered, than were the Anglo-American airmen who killed hundreds of thousands of German civilians (mostly women and children) in Dresden alone, just as they had been ordered?

Besides, the entire "Holocaust" question must be viewed in the context of other occurrences of that time. A reading of President Roosevelt's speeches from the prewar years, and especially from 1940 and 1941, - from a time when the United States was allegedly still neutral, - provides an interesting clue concerning the allied plans for Germany and the German people. Roosevelt demanded (and finally got) nothing short of "unconditional surrender" with all the harsh stipulations. Undoubtedly, "FDR" was the most blood-thirsty and hateful of all the allied leaders. I must also mention the 1941 books "Germany must perish", and "What to do about Germany", written by two American Jews, Theodore Kaufman and Louis Nizer, respectively, who proposed nothing less than the genocide of the German people, and the so-called "Gomberg map" proposing a totally dismembered Germany (which was realized in 1945) was printed in October 1941 in Philadelphia. All these proposals were wholeheartedly supported by the bulk of American Jewry. Isn't it logical to assume that these misdeeds by FDR and the Top Jews became known to Germans in authority, but below the highest level of government, who then decided on their own to pay the Jews back while the war had reached its most cruel stage? It also bears remembering that almost all of the Germans in command in WWII had been soldiers or officers in the First World War, and most of them held the Jews responsible for the German defeat in 1918.

What this means is that the German leadership knew what would happen if Germany lost the war, (the current situation in the Bundesrepublik bears this out,) and this undoubtedly contributed to the

harsh treatment of Jews who were put to work in the concentration camps. A comparison can be drawn in the way the Reich dealt with POWs from Western nations vs. those from the Soviet Union. The USSR was not a signatory to the Geneva convention regarding the treatment of prisoners, and this led to the unfortunate fact that Russian POWs in German hands were lacking many of the amenities (for instance, inspections and food by the Red Cross) which made life easier for the hundreds of thousands of Western POWs that ended up behind German barbed wire. One can compare the difference in treatment (and view the matter in the context of the "Holocaust" claims,) as seen through statistics: Just about 1,000 of 100,000 Western allied air crews in German captivity didn't make it home, while about 95,000 of the nearly 100,000 German POWs captured at Stalingrad succumbed in the GULAG system. Only about 5,000 returned home after about 1947.

Concerning the 360,000 Holocaust survivors still living just in Israel, and not counting hundreds of thousands in other countries, I would like to point out that also in mid-1998 a statistic was published (in connection with the "Nazigold" affair) showing that the average age of "Holocaust survivors" is now 81 years. Far above the average age of most other people. What wonder drug did they get in Hitler's concentration camps to live for so long? Is one permitted to venture the thought that obviously the Jews in German camps did not suffer as much as did German POWs in the Soviet-Jewish Gulags. Most of the latter have died years ago, often not reaching the age of sixty.

In spite of the mounting evidence that the "Holocaust" did not happen as is generally depicted, this does not faze Jewish writers from claiming the 1945 allegations in toto, as if there had been no research done in the matter since the end of the war. For instance, in the Washington Jewish Week of September 17th, 1998, Merry Eisenstadt wrote this for the front-page article:

"Considered the most sophisticated data-processing equipment of its time, the Hollerith machine allowed the Nazi regime to identify Jewish population centers. Upon arrival at Auschwitz, the Nazi SS separated women and children from able-bodied men who would become slave-laborers. Those not selected for work - usually 75 to 80 percent - were murdered in the gas chambers."

"During the state-sponsored, systematic persecution and annihilation of European Jewry between 1933 and 1945 - the Holocaust - statistics and technology were key tools used by Nazi Germany in its industrialized mass murder of 6 million Jews."

"Within at least four concentration camps, Hollerith departments registered the arrival of inmates, the transfer of laborers between camps, and the deaths of prisoners."

The very last paragraph by Eisenstadt proves that after the entry of the Allies into the concentration camps in 1945 there should never have been a question about the numbers of inmates, and their eventual fate. It is an undisputed fact that upon reaching the camps almost all records fell (or were given) into Allied hands, and this included death and transportation lists, and the *exact* personal data of the inmates. But for decades we were fed the wildest claims. At Auschwitz, for instance, the official death numbers went from 8 million (a statistic published in France) to 4 million, and now to 1,5 or 1,1 million (depending on whom to believe.) Jean Claude Pressac, a French historical researcher, allegedly paid by Jewish organizations, claims that the number of dead at Auschwitz (Jews included) was between 631,000 and 711,000. The official death register of this camp, however, had been hidden by the Soviets for almost fifty years. It contains about 85,000 entries.

Tragically, hundreds of thousands, if not millions, of Jews were not able to find their beloved ones after the war because, as stated above, the major Allies (USA&USSR) kept the concentration camp records hidden for decades. I can also verify that Jews seeking their relatives were often (almost always) lied to by the large Jewish organizations who told them peremptorily that their family had been "killed at Auschwitz". In addition, the Jewish custom of changing names and voluntarily not returning to their former home towns contributed to the large number of missing. One also has to remember that, probably purposely and for this reason, for very many years, no contact between ordinary people in East and West was permitted.

If, as Eisenstadt still asserts, those not selected for work were immediately upon arrival "gassed", how come many children were liberated by the Russians, and the weak and sickly 15-year-old Anne Frank survived a five months' stay at Auschwitz only to die in a typhus epidemic at Bergen-Belsen, hundreds of miles to the west? Eisenstadt

obviously does not know yet that the only gas chambers at German concentration camps were the fumigation chambers used to rid clothes of typhus virus carrying lice.

Incredibly, at the behest of the *Oberjuden*, even today any German who calls the obvious propaganda swindle figure of 4 million Jews killed at Auschwitz a swindle, will find himself heavily fined or in jail for "defamation of the dead". Someday the world should not be surprised when German prosecutors and judges who persecute their countrymen for questioning the allied (Jewish) propaganda claims will be hung from the trees in front of their court houses.

Perhaps the most egregious example of the recent judicial misuse of the Auschwitz myth occurred in a German court room on September 25th, 1998: Udo Walendy, a sickly, 71-year-old German historical researcher, and by all accounts a very meticulous and honest man, with an unblemished record, was appealing his sentence of 14 months in jail without the possibility of parole for publishing facts that may not be printed in Germany. (At his sentencing, the judge had admonished Walendy not for what he had written, but for things he had allegedly omitted!) On this day, as his appeal in front of a Judge Lützenkirchen was heard, Walendy was brought from his jail cell, where he had been incarcerated since the 18th of September 1997, as a result of a prior 15-months' sentence he had received for similar "crimes".

There is no room in this book to describe in detail the shameful judicial proceedings which occurred on the 25th of September 1998 at the hearing of the Walendy appeal in a courtroom in the city of Bielefeld. What is important in the context of this book, are the words which Judge Lützenkirchen spoke at the very end of the hearing to the defendant upon denying the appeal (the judge's speech is being paraphrazed and translated from the German):

"He, Lützenkirchen, was sorry that he was only able to deny the appeal, and not increase the sentence, as would be his desire. It seems that he was the only person in the courtroom who had been to Auschwitz. Whosoever saw these killing places with their mountains of dental prostheses and of human hair, and the inhumane housing in whose holes during the war the inmates cruelly died, and whosoever saw the crematoria, could only kneel in deep shame and remember what happened there in the name of Germany. "You, Mr. Defendant,

are a representative of the generation which is responsible for these dastardly deeds. You shamed the good name of the German nation and fouled it with disgrace. And you dared to try to deny all that."

It must be mentioned that Udo Walendy was not yet six years old when Hitler came to power, and barely eighteen when the war ended. Certainly, he bears less responsibility for the historical developments of that era than, for instance, allied leaders such as Churchill, FDR, Eisenhower or Stalin. But, no matter his age, doesn't Walendy have the right to do historical research and publish the knowledge gained as he sees fit?

Judge Lützenkirchen on the other hand belongs to the immediate postwar generation of Germans that suffered greatly from the allied brainwashing. He seems totally unable to acknowledge and conceive that there was a war, and that war is not peace, and can therefore not be judged with hindsight a half century later. And, not to forget, for the German Reich and people, the Second World War was a war for their very existence. In a war it is customary, and very often really necessary, that enemy aliens be interned, and that happened to the Jews who (according to their own after the war reports) representend a greater danger to the German war effort than any other group of people. Eastern Europe, and especially the Jewish 'shetls', which in retrospect are being memorialized as places close to a paradise, were often lice-ridden hellholes. The lice caused the typhus epidemics which killed hundreds of thousands, especially because the Germans did not have an insecticide such as DDT. The famed Zyklon-B was used to disinfect the barracks of the concentration camp inmates, and their clothes. The shaving of the body hair was a similar necessity. Any neutral observer must question the sanity of people such as Judge Lützenkirchen who seem unable to view the entire war in the proper context. Ironically, Germans like judge Lützenkirchen know that immediately after the conquest of Germany in 1945, the Allies instituted a program of "re-education" for the German people. And the term re-education was nothing else but a subterfuge for "brainwashing". Yet Germans like this judge do not seem to realize that members of their generation were the hapless primary victims of this cruel policy.

In this book it is brought out that even now many hundreds of thousands of former concentration camp inmates and alleged 'slave workers' are still alive, more than fifty-three years after their liberation. The same cannot be said of the millions of German innocents who were killed, often murdered, by the Allies of West and East. How can a German judge like Herr Lützenkirchen cry about the fate of the Jews, and forget the dead of his own people, those of Dresden, Hamburg and Pforzheim, the women and children killed during the expulsion of 18 million Germans from their ancient farms, villages and cities in the real East Germany, and the untold number of German POWs who succumbed to hunger and neglect at the hands of the victors after the cessation of hostilities?

The Washington Post of September 21st, 1998, contained a letter to the editor written by a Pole, Jan Nowak, who from 1979 to 1996 had been the national director of the Polish American Congress. Mr. Nowak seems to have learned nothing from the diligent research people like the earlier mentioned Udo Walendy have done about Auschwitz and the other German camps. Nowak claims bald-facedly that, "Jews, transported from all over Poland and occupied Europe, were sent without registration directly from railway trucks (sic) to gas chambers at the rate of 20,000 per day." Another statement of his is that, "the area around the gas chambers, crematoria and the huge Field of Ashes at Auschwitz-Birkenau is the greatest Jewish cemetery and, more significant, the greatest human graveyard in the world's history." How can one counter such nonsense?

In October of 1998, a seminal event occurred in Germany, the ramification of which can be compared to the fall of the Berlin Wall on November 9th, 1989: The well-known German author Martin Walser received a literary prize by the German booksellers association. Accepting the award in front of more than 1,200 members of the top German elite, including the most important politicians, in the historical *Paulskirche* in Frankfurt, Walser used the opportunity to rail against the constant and inordinate misuse of the so-called *Auschwitzkeule*, namely, against the perennial attempts (obviously by the Jews) to browbeat and extort the German people with reminders of their collective guilt relating to the "Holocaust".

After Walser had spoken, he received a standing ovation by the bulk of the Germans in attendance. The few *Oberjuden* among them, however, sat stonefaced, realizing full well that a dam had broken which

could not be repaired anymore. Ever since that day, German newspapers have been full of articles and letters-to-the-editors about the complex "Holocaust" and "Auschwitz" issues, and relatively open discussions relating to German war guilt are taking place, precisely that which the Jews want to avoid, since they are not interested in seeing that the truth comes to the fore. The more than fifty-year use of the *Auschwitzkeule* (Auschwitz baseball bat) had provided the Jews with incredible wealth and great power over a great people; they were and are not willing to lose this advantage now.

Possibly in direct relation to the discussions following the Walser speech, numerous German and foreign academicians, historians, scientists, educators, writers and others, wrote the following definite essay relating to the World War II events now commonly called the "Holocaust", and gave it wide distribution. Unfortunately, due to laws in Germany prohibiting the free discourse regarding this subject matter, the men and woman who contributed toward this work must remain anonymous. If their names became known, they would end up in jail.

"We state:

"During the rule of the German National Socialists, not one Jew was killed through the use of poison gas, neither in the Reich nor outside its borders. There was no Hitler order and no plan to the effect of killing all the Jews, and no actions by independent minor officials in

the furtherance of this aim took place.

"The Nuremberg trials of 1946 had (falsely) established that during the war six million Jews had been systematically murdered in German concentration camps, most of them through the use of poison gas. Daniel Jonah Goldhagen, a young Jewish Harvard professor, demolished this argument in his recent book "Hitler's Willing Executioners", declaring that "gassings" had only been a minor killing method used during the annihilation of the European Jews. He expressed the view that "ordinary Germans" conducted the mass killings mostly near the front or in the occupied territories. He was unable to state how the minor, haphazard "gassings" in smaller camps could have taken place. In doing so he possibly wanted to leave the door open for his Jewish colleagues who are still insisting that six million Jews had been killed through the use of the "Zyklon B" insecticide.

"This dramatic retreat from a historical dogma that more than fifty years ago was hypocritically imposed upon mankind, is nothing but a flight from the untenable insistence that during World War II

planned genocide of the Jews in German concentration camps had taken place. It is obvious that the factual revelations of independent historical researchers - so-called revisionists - could no longer be disregarded by the courts. Especially since the original claims of the existence of gas chambers in camps on German Reich soil (for instance, at Dachau, Buchenwald and Bergen-Belsen) had already been demolished in the mid-sixties.

"The facts that can now be read in Goldhagen's book indicate that we, the truthseekers, need only clean up the mess of ■ half-century. We can only reiterate: not one single Jew died in so-called

"gas chambers" of the "Nazis". It was all a lie.

"Ironically, Goldhagen does not specifically mention that at the Yad Vashem Memorial in Israel the "heroism of the brave Jewish partisans in the cities, villages and forests behind the (German) Eastern front" is being commemorated. It was Stalin who said that the partisans, many of whom were Jewish, had killed 500,000 German soldiers. But after the war the German counter measures against this kind of (then) illegal warfare were depicted as a criminal attempt to annihilate the Jewish people.

"Daniel Goldhagen created ■ new lie when he attempted to replace the untenable Nuermberg allegations with his own outrageous claims. In 1946 the Allies insisted that Hitler had acted in the name of the German people when he allegedly gave the order to kill all the Jews within the German realm. Now that the truth relating to the non-existent gas chambers is fast making inroads, Goldhagen comes up with the new thesis that all World War II Germans were bent on killing all the Jews they could get their hands on. In other words, no matter what happened, the Germans must remain guilty of something that really didn't happen.

"There is no doubt that two different versions of an alleged historical occurrence destroy the validity of both. We therefore ask the establishment historians and scientists how they can live with their conscience, knowing that not only the German people but the entire world has been brazenly lied to ever since the end of Word War II.

"Our research concerning the alleged killings of the Jews through the use of poison gas proves that most Jews who between 1941 and 1945 succumbed in the alleged death camps of the Germans, had either died as a result of age or in typhus epidemics. In Auschwitz, about 100 Jews were executed after uprisings, and ■ few others died through criminal actions of the camp guards. The death lists of the International Red Cross, that can now be examined, support these facts. (There are about 80,000 names on the Auschwitz death list, most of whom were not Jews, and the bulk of whom succumbed to epidemics.)

"Surprisingly, the alleged murder weapon, namely, the gas chamber, was never investigated by the International Military Tribunal at Nuremberg, and at other, following trials*, and German courts have so far avoided to deal with forensic evidence since the result would undoubtedly disprove the Jewish claims of premedidated mass murder.

"Revisionist researchers such as Robert Faurisson (France), Fred Leuchter (USA), James Roth (USA), Germar Rudolf (Germany), Walter Lüftl (Austria), Wolfgang Fröhlich (Austria) and others, have shown conclusively that the alleged mass murder through the use of gas chambers, as depicted by the Holocaust believers, could not have

occurred because it was physically impossible.

"The results of this scientific research demolish all verbal witness testimonies by Jewish "survivors" who spoke of gas chambers and other instruments for mass murder. The same goes for the innumerable falsifications of texts and photographs, and in movies, concerning war events. We still haven't forgotten the World War I tales of allegedly mutilated Belgian children, the stories of soap made from human fat, and the actual murder of the tens of thousands of Polish soldiers at Katyn, which allied propaganda tried to blame on the Germans, thereby attempting to relieve the Soviet Union of guilt.

"Establishment historians who are still propagating the Holocaust myth obviously cannot counter our facts with facts of their own. Instead, they rely on the age-old method of refusing to discuss the matter with revisionsts and other knowledgeable persons, claiming that such discussions defame the death, and malign the survivors. It seems that at this time "Holocaustians" and revisionists are in agreement regarding one fact only, namely, that the Germans arrested, deported and incarcerated, in labor camps and elsewhere, most of the Jews that were in the German realm. That this measure was necessary because the Jews constituted a Fifth Column tied to World Jewry which was an active participant in the war against Germany, is not mentioned by establishment historians.

"The Great Lie that can be found in the so-called memoirs of Rudolf Höss, one of the commanders of the Auschwitz camp, and where the latter allegedly admitted 2,5 million Jews killed in gas chambers, has now been proven untenable. Höss "confessions" had been coerced from this officer by the most brutal means of torture, and with the threat that his wife and children would end up in the Soviet GULAG if he did not cooperate with the Allies. It is likely that Goldhagen's thesis of the "executioner's mentality" of "ordinary Germans" was written in order to provide a new moral underpinning to the Jewish claims against the Germans, now that the gas chamber

myth cannot be sustained.

"There is no question that the allied accusation of a German genocidal war against the Jews was/is a prime vehicle for absolving the Allies of their own real war crimes resulting from the terror bombings of German cities that caused one million civilian deaths (mostly women and children.) Few foreigners know that German human losses after the war were greater than those during the hostilities, amounting to many millions more. Huge numbers of German POWs died in Eisenhower's death camps on the Rhine and elsewhere, and more than 3 million Germans, mostly women and children, lost their lives in the great expulsions from the real East Germany between 1945 and 1947. Millions of others died from starvation in the immediate postwar period.

"Few people understand the motivations behind the Americans' and especially Eisenhower's hate against the Germans, considering that he himself was allegedly of German descent. The easiest answer might be the explanation that "Ike", whether as general or as president, had always acted on orders. Once, during his presidency, he cut short a vacation in order to officiate at the opening of a park created in honor of the father of the "financier" and secret ruler, Bernard Mannes Baruch. At this occasion President Eisenhower publicly admitted that, "as a young and unknown Major long before the war I took the wisest step of my life: I consulted Mr. Baruch about my future."

"When war broke out, Ike, an officer totally lacking in battle experience, and never having commanded a large formation, was placed in command of all Allied Forces in Western Europe, being jumped over the heads of at least 150 of his seniors in the US military.

"For years, Germans were prohibited from writing or saying anything critical about the victors, and certainly not Dwight D. Eisenhower. The absolute power of the Allies, among them many Jews, over the German media, prevents to this day many Germans from delving into facts relating to World War II and III aftermath.

"The cynicism of the victors after 1945 knew no bounds. Some of them were motivated by the need for revenge, others believed that, in spite of all evidence to the contrary, they were morally superior to the losers. Out of this mindset the so-called "Holocaust" was born. Nowadays the perpetrators of the Big Lies are fearing that the discovery of the truth would prove that the murders and destruction, and the thievery perpetrated after 1945, would expose them as bald-faced liars.

"Immediately after the war many of us Germans had no choice but to believe the allied allegations. But there came the day when doubts arose, and we embarked on the difficult road to discover the truth. It was I long way but one day we became convinced of the hoax, and we ourselves were suprised by the facts and the brazenness of the liars.

"There is no doubt now. The Big Lie has been exposed. The entire edifice of lies and deceit has been put in doubt. The day of its total collapse is not far away. In the meantime we can only ask you to study the matter yourselves, and to retain your skepticism against anything relating to this subject matter that emanates from the victor establishment.

"In the end, the truth will win, and with it fair justice and our inalienable right to Liberty.

*) On December 13th, 1998, William D. Denson, a former American military prosecutor of many Germans, (and a real war criminal) died at age 85 in his sleep at his home in Lawrence. His NYT obituary (12/16/98) mentioned that he had helped to convict and execute more WWII German soldiers than anybody else in the West. Denson prosecuted 177 Germans. Of those 4 were acquitted and 132 were sentenced to death. Of the latter 97 were executed by hanging.

Denson did not permit a German defense according to traditional procedures of Western, Christian jurisprudence. In other words, these people were railroaded. Denson's mindset can be seen from this sentence he spoke late in his life: "When I questioned (prosecution) witnesses, and they related substantially the same things, then I knew the events had occurred, because these witnesses did not have a chance to get together ahead of time and fabricate their stories." According to Denson, forensic evidence was not needed or desired for conviction. Thus the fairy tale stories of gas chambers at Dachau, Buchenwald and Bergen-Belsen (etc.); of soap made from Jewish cadavers, and of lampshades made from the skin of concentration camp inmates became part of the "Holocaust" "facts" no German is allowed to question for fear of imprisonment.

Jewry thanked Denson for his services to their cause by providing him with ■ lucrative partnership in ■ prestigious Jewish law firm. HS

Is the newly enforced obeisance of many of the world's governments to the Jewish "Holocaust" demands, 53 years after the war, the result of a newly developed love for the Jews among the Gentiles? Or, is it a belated shame for the alleged inaction in behalf of the "gassed" Jews during the war? The Jews themselves claim that everything connected with, for instance, the present "Nazigold" scheme is not (really) about money and properties but a natural quest for justice. None of the explanations above is true, but the indisputable fact remains that the *Oberjuden* are now in possession of all three branches of the government of the United States, and because at this very time the USA

is the sole superpower on earth, they are making the most of it in behalf of what they themselves call "The Jewish Agenda".

Following is a prime example of Jewish lying as it can be discovered in many American newspapers almost daily:

In the Washington Post of July 14th, 1998, a Jew named Myron L. Scholnick took umbrage with an assertion of a prior letter writer that "many believe that there is a Jewish seat on the (United States) Supreme Court." Then Mr. Scholnick writes that, "(The Jewish succession) at the Supreme Court ended with Abe Fortas resignation in 1969. President Nixon named a non-Jew to take his place without sustaining much criticism on the ethnic issue."

The facts are somewhat different: Fortas had to resign because of breaching judicial ethics; a very serious, typically Jewish conflict of interest situation concerning money. At about the same time the unethical pecuniary connection between two former U.S. Justices Frankfurter and Brandeis, both Jews, became known. There was much opposition from the American people (respectively, from Americans that count) to naming another Jew to the Supreme Court at that time, and President Nixon was only too glad to oblige. The Jews knew that for a time they could not insist on "their" seat, but it was clear from the start that it was only a matter of time when one of theirs would again become one of the Associate Justices.

Mr. Scholnick wrote further: "The two Jews currently on the court both were selected by President Clinton for reasons transcending ethnic identity."

As an avid reader of Jewish newspapers I could not fail but notice their propaganda for a Jewish appointment, once it became known that Clinton would have the opportunity to name a new judge to his liking. And, I clearly remember reading of the "Jewish seat" again to be filled in Jewish publications. Mr. Scholnick would have us believe that Clinton picked judges Breyer and Ginsburg allegedly because they were "the best people" for the job. The very same claim that has been brought forth every time another Jew was appointed to a high position in the United States Government. The fair question to this assertion is, "what did the U.S. Government do before there were so many Jews available?" Does anybody but the Jews believe that with them in charge things are so much better now than before?

The greatest Jewish lies are connected with the alleged "Holocaust," as was explained earlier in this book. For instance, once the "4-million-Jews-killed-at-Auschwitz"-claim became untenable a few years ago, a new, much lower but equally unsubstantiated figure of 1.5 million Auschwitz dead was brought forth. And, without batting an eye the *Oberjuden* retained their total "6 million" claim of Jewish war dead because that figure is so essential to the Jewish tribute demands on the Germans. It is important to remember that many Germans had been hauled into courts because they had questioned the "4 million" claim, and often were jailed for their persistence on the truth. Now it is equally criminal in Germany to question the 1.5 million figure because "the Jews say so."

A virtual treasure chest of Jewish lies and after-the-war inventions can be found in the alleged "eye witness accounts" of the Jewish "Holocaust survivors". These people know that any tale, however incongruous and ridiculous, will be printed by the American (and German) media, and nobody is permitted to question even the most obvious nonsense. Only the Yad Vashem Holocaust memorial in Israel was permitted to state that more than half of the tens of thousands of eye witness accounts cannot be taken seriously. Personally, I would make that "90%", or thereabouts.

As recently as July 15th, 1998, the formerly prestigious Chicago Tribune printed another one of the sob stories connected with the "Holocaust". This article contained the following journalistic "gem":

"Rosa Spatz was cared for by Edith Rosenthal, now 73, who later fled to Switzerland, in snow up to her shoulders, over the Pyrenees mountains."

If someone like myself writes to papers like the Tribune and mentions that the Pyrenees border on Spain, and not on Switzerland, and are far away from the Alps, the answer is not a polite thank you for pointing out an inadvertent error but the accusation that the questioner of the incongruity must be a "Holocaust denier" because *any* tale by "Holocaust survivors" may not be questioned since these people have been collectively bestowed the status of saints.

An obituary in the September 28th, 1998 New York Times tells of the death, at age 85, of Blanca Rosenberg, "who fled Nazis". Apart from other incongruities, Mrs. Rosenberg, who had been a professor at

Columbia University, had claimed that on July 3rd, 1941, German soldiers had put up posters proclaiming "Death to all Jews" in three languages in her just conquered home town in Eastern Poland. The "venerable" New York Times prints such nonsense without blinking an eye because it is, after all, in the Jewish interest, and no German factual rebuttal is ever accepted for publication. Tragically, the Bonn Government, the very institution that should defend Germany's honor, and thereby the truth, remains totally silent in all such matters.

Symptomatic for the entire complex matter of unsubstantiated Holocaust swindles, most of which are obvious hallucinations, is the following story:

In 1995, Suhrkamp Verlag, one of Germany's most renowned publishing houses, issued a non-fiction book titled *Bruchstücke* by an alleged Holocaust survivor, the Riga-born Binjamin Wilkomirski. The work tells the experiences of a Jewish child during the so-called Holocaust. It is full of graphic detail (the stuff we are used to by now,) of the writer's horrible experiences at the Majdanek "extermination camp", and then in an orphanage in Cracow, and elsewhere.

Bruchstücke (engl. title: "Fragments") became a best seller in Switzerland, and has been translated in 12 languages. Daniel Goldhagen of "Hitler's Executioners" praised it highly. And in the United States the work received the National Jewish Book Award.

Now it came out that the entire story is pure invention. The writer was born in Switzerland, and is not even of Jewish descent. A German critic was aghast that the entire European literary establishment could fall for such lies. This is especially true in hindsight, as a second, more critical reading of the book showed the many obvious incongruities. But it is, as a German critic wrote: "The literary establishment abetted the swindle through false piety, and it continues to pretend that it is a sign of good will (toward the Jews,) when not too many prying questions are asked those who lived through the Holocaust." (New York Times, November 3rd, 1998, page B1)

Similar fairy tales which appeared years earlier also deserve to be mentioned so that the reader knows whereof I write. The first story is a "classic" of the "Holocaust" because an entire article which appeared in August of 1993 in the formerly truthful *Montreal Gazette* is so full of inconsistencies, if not outright untruths and plain nonsense, that one

must rightly question the sanity not only of the writer, Karen Seidman, but of the editors as well. This is the essence of Seidman's article:

"As an 11-year-old, Moshe Peer had been held at Bergen-Belsen during World War II. At least six times he was sent to the gas chambers but each time he survived, after watching women and children who had been gassed with him collapsed and died."

Now Peer has written a book about his experiences, and he also speaks to Jewish congregations. On the Sunday before the publication of this article he had spoken of his experiences to 300 young adults at a Montreal synagogue.

According to Peer, at Bergen-Belsen he saw "pieces of corpses lying around, some alive, and some dead."

According to Peer, Bergen-Belsen was worse than Auschwitz because there people were gassed right away, so they didn't suffer for a long time. "At Bergen-Belsen people stayed months and months until they died..."

Neither Moshe Peer nor the Jewish writer of the *Montreal Gazette*, nor the editors of the paper seem to know the following:

- Not even the most rabid Holocaust propagandists claim that there had been any gas chambers at Bergen-Belsen. Peer is simply hallucinating about his almost being "gassed" six times. It is entirely possible that never before in his young life had he taken a shower, and he was simply unfamiliar with such a sanitary device.
- If there were "pieces of corpses" lying around, they could only have been the result from an allied air raid on the camp. But such an attack never occurred.
- That Peer and his siblings, "who all survived" lived at Bergen-Belsen from 1942 to 1945, disproves the notion that Hitler had given the order to kill all the Jews of Europe that fell into German hands.

The following tale is from the *British Sunday Telegraph* of January 29th, 1995. Christopher Booker was the writer:

In 1942, at age 13, "George", a half-Spanish, half-French boy, allegedly blew up a German troop train killing 1,400 of 1,500 German soldiers aboard (one must assume that after his "heroic" deed he went to

the wreckage and counted the dead.) After he fell into the hands of the Gestapo, he was sent to the Auschwitz concentration camp. There he got the job of going into the gas chambers 40 minutes after people had been "gassed" there, to bring out the bodies.

One day "George" heard from a German guard that <u>he</u> was going to be gassed the next day. He told the others, and during the following night, "George" and three other prisoners tunneled their way out of the camp, and escaped.

Along with five allied airmen who had been shot down he made his way across the English channel, and eventually landed in Essex.

It also deserves mention that in 1942, when the Germans occupied the hitherto unoccupied part of France, "George" saw the following:

German soldiers marched through a French village. A 4-yearold girl wanted to dart across the street in front of the column to join her grandmother. The German officer in charge of the unit purposely tripped the child. Then he lifted the girl up, and threw her into the air over his shoulders.."

"The soldiers marching behind him raised their bayonets, pointing upwards. One of them impaled the child, and she was carried screaming through the village, before being finished off with \pi bullet."

In the rare times during World War II when German soldiers fixed their bayonets on their rifles, it happened only in combat situations. I can assure the reader that in all of the newsreels of World War II, there is not one picture of a column of German soldiers marching in a normal fashion through a French (or any other) village with fixed bayonets. An incident such as the one depicted regarding the little French girl could simply not have happened in the disciplined German Army of World War II.

The gas chamber story is full of holes because, first of all, there were no gas chambers anywhere in the German realm for the killing of people. The only gas chambers in existence were the fumigation chambers for clothes. To this day there are gas chambers in use in the United States that are occasionally used to kill criminals. When this occurs, very stringent procedures are followed so that nobody at the institution where the execution takes place, comes to harm. The gas used for American executions is similar to the German Zyklon B gas that was

allegedly used to kill zillions of Jews. It is very dangerous to handle. Anybody going into a gas chamber within 40 minutes (or even within hours) of its use would die.

If "George" was able to flee with other prisoners very soon after hearing of his owned planned "gassing", why didn't he do so at an earlier time when he (assumably) was much stronger. A tunnel leading from inside a camp to a safe spot outside of the barbed wire cannot be dug in one night, as allied POWs who accomplished this feat discovered early enough. Were Jews like "George" supermen?

One of the most incongruous "Holocaust" tales was published in 1997, and reviewed in People magazine in the August 1997 issue (and at about the same time in other publications.) I'll quote:

"In the spring of 1941, Misha Defonseca was a plucky, Jewish 7-year-old when her parents were arrested in Nazi-occupied Belgium and she was sent to a safe house in Brussels. When she learned her guardian was about to hand her over to the Germans, she fled into the woods, beginning a four-year, 3,000-mile-trek across the continent of Europe in the vain hope of finding her family. Along the way she witnessed massacres and rapes, she sneaked in and out of the Warsaw Ghetto, and she relied on the kindness of partisans, nuns and even wild wolves. Her lupine close encounters - being adopted by adults, curling up with them on cold nights, sharing regurgitated meat with the pups - are what distinguish this moving story from the accounts of other survivors of Nazi horror.

"Some of the narrative strains credulity. It's an extraordinary young child who would be so resourceful as to chase crows away from a dead hare, skin it and line her shoes with fur. Or, to be so moral that, despite severe hunger, she would throw away candy from an SS soldier (who mistook her for Aryan). The book's publisher emphasizes that Misha is not testimony but memoir - a literary form in which fact can be different from truth. It's up to the reader to decide which is which. (Mt. Ivy, \$24.95)

Anybody who lived in Germany during World War II would know that such an story could not have occurred. It was simply impossible because Germany is an orderly country, and it was under strict wartime travel restrictions. But American newspapers print such nonsense because a Jewess made these insane claims.

Another Jewess by the name of Clara Feldman, visited black schools in New York City in the late eighties, and told the innocent African-American children that "the Nazis" had killed a million blacks during World War II. When we tried to launch a complaint, mentioning that during the entire war, apart from a few black American soldiers (to whom no harm was done,) no black people were ever in the hands of the "Nazis", we were accused of Anti-Semitism! (N.Y.Post, Nov. 6th, 1988)

Do you believe that it is possible for a human being to hide in the pit of an outhouse, standing for a day or more immersed up to the neck in human excrement? We don't think this is possible. But some Jewish, *alleged* survivor travels about America telling this tale in schools and synagogues.

Finally this, and again from a so-called "reputable" American newspaper: Two young Jewish sisters claim they were hiding for nearly two years from the bad "Nazis," who would "naturally" have shot them on sight, or might even have grilled them on a roast, if they had discovered them. But where did these Jewish girls hide for such a long time? Well, in the crawl space underneath a Polish farm house that during the very same time was being used by the Germans as an officers' quarters. Unfortunately, nobody told these Jewish "survivors." now living happily thereafter in the United States, that German officers or even common soldiers would never have taken up quarters in a building that had not been thoroughly searched. Especially because of the abundance of mainly Jewish partisans in the European East. There is also the question whether the Polish farm houses have cellars, as is the custom in the rest of Europe, or whether the very house that had been picked by the (obviously dumb and unmilitary) Germans as their quarters, had only a crawl space, a typically American but not European structure.

The prime Holocaust story is undoubtedly the Diary of Anne Frank. Apart from the fact that some or much of this famous diary has been written with a ball point pen, a writing instrument that was only invented *after* the war, the very story of this unfortunate girl does not prove "the brutality of the Holocaust", as the Jews claim, but the oppposite:

There was a war. Rightly or wrongly, all the major warfaring nations interned the enemy aliens in their control. And the killing of real

or perceived enemies became a *mutual* endeavor. The Jews of the World had declared war against the Reich already in 1933, and therefore the German Government was quite justified in interning all Jews within its realm in the concentration camps, a name and institution which the British had first used in the Boer War at the turn of the century.

The family of Anne Frank lived unmolested under German occupation in Holland from May 1940 until 1942. When the Jews, who had many underground fighters among them (read Jewish books for confirmation!) became uncontrollable, and as a result were ordered to report for transportation to internment camps in the East, where they could be under better surveillance, and be put to work. Instead of reporting as was ordered by law, the Franks illegally hid in the attic of one of their buildings, as is described in the diary. At the very same time, the United States Government interned the Japananse-Americans in camps in the American desert. (The question arises, how many Japanese-American families were hidden by Caucasian Americans in attics in California?)

In mid-1944 the Franks were discovered, and sent to Auschwitz which was then really an internment and work camp, and not the extermination center the Top Jews are still claiming today. Nowadays it is alleged that only Jews who were able to work survived the selection process by "Dr. Mengele", and that those who could not work were immediately killed in the gas chambers. (It bears remembering that August 1944 was supposed to have been one of the months where the alleged gas chambers were going full blast, 24 hours a day.)

At the time, Anne Frank was not only a frail 15-year old girl, but one can also assume that the 2-year long voluntary confinement of the Frank family in the attic, and the lack of sun light, did not contribute to the health of little Anne. No doubt, due to her frail health, Anne Frank would have been a prime candidate for the gas chambers had such existed. At any rate, immediately after her arrival at Auschwitz, Anne was not "gassed", as the Jewish Holocaust propagandists would want us to believe was the normal occurrence, but she was placed in the camp hospital, and there well taken care of for the next few months.

In the fall of 1944, the Russians made their giant breakthroughs on the Eastern front, and the Auschwitz camp had to be evacuated. Many of the internees, and especially the sick ones, had the choice of remaining in the camp, to be "liberated" by the Russians, or to board trains which were going to take them west to camps deeper inside Germany. About 7,000 Auschwitz inmates, among them many well-fed Jewish children, were "liberated" by the Russians. Soviet newreeels of the liberation of the camp that show the healthy looking Jewish children are in existence. The Frank sisters, however, ended up in a small German former transit camp called Bergen-Belsen, the very camp mentioned above in connection with the fairy tales of a boy name "Peer".

Soon after the arrivals of the Franks at Bergen-Belsen, a typhus epidemic broke out at this camp due to overcrowding and insuffent food supply. This was mainly due to the incessant strafing of everything that moved in Gemany by U.S. and British fighter-bombers (check U.S. Air Force books for confirmation.) No food and no medicines, plus the unplanned overcrowding, made the outbreak of epidemics a certainty. And this, not German meanness, brutality, or bad intent, killed Anne Frank who died during an epidemic in March of 1945.

It must also be mentioned that on the very day of Anne Frank's death, allied bombers destroyed the old German religious center of Würzburg, a city totally without military or industrial value, and killed about 5,000 German women, children and old men. Among them were at least 150 women and girls with the names Anne or Anna. Unfortunately, however, their diaries were cremated with them in this holocaust that destroyed one of the most beautiful cities in Europe.

On the occasion of the 50th anniversary of the founding of Israel, the Israeli Prime Minister Benjamin Netanyahu visited the former Auschwitz concentration camp in Poland. In connection with this visit, a Reuters news agency dispatch was broadcast mentioning that "after visiting Auschwitz, the Prime Minister also went to the nearby Birkenau camp where the gas chambers had been." No word was said that for five decades the Holocaustians had insisted that Auschwitz had been the major place of execution, and there the visitors were shown the "gas chambers" where the crime had allegedly been committed.

How can one fight such lies and incongruities if diligent research, and inquiry is forbidden either by law of custom, or if the entire news media of the Western world has been taught to regard such research and inquiries as heresy? That the alleged Holocaust is of immeasurable importance to Jews can be seen from a recent statement discovered in the Jerusalem Post: "The Holocaust is one of the foundations upon which Israel is built." And, in tandem with this statement, former Chancellor Helmut Kohl insisted in a conversation published in the Frankfurter Allgemeine Zeitung on 17th September 1998, that his country has to erect a massive Holocaust Memorial on Germany's most hallowed ground in the center of Berlin, because, "(the remembrance of the Holocaust) touches the very foundation upon which the German nation is now constituted."

No wonder the Holocaustians are fighting tooth and nail that this foundation remains intact. While history has proven that myths are often the glue which holds nations together, it has also shown that no political, religious or cultural edifice can endure if it is erected on a foundation of lies. Kohl's successor, Chancellor Gerhard Schröder, is undoubtedly also one of those German politicians who have their positions because the *Oberjuden* want them there. For Rosh Hashana 1998, Schröder mailed his best wishes to the German Jewish community with the statement, that "without Jewish culture, Germany's future is unthinkable." Mind you, this was said about a nation which before 1945 was foremost in the world as far as culture and science is concerned. Between 1933 and 1945, during the Third Reich, the Germans reached, without Jews, unsurpassed heights of progress in every field of human endeavor.

Following are excerpts from an interesting article discovered in the newspaper "Christian News" of June 1st, 1998. The writer, Dr. R. Clarence Lang, points out that doubts about the veracity of the Holocaust claims have now reached the institutes of higher learning. This is precisely what the *Oberjuden* in both America and Europe have so far managed to avoid. But it is like the breaking of a dike: Once the spill has occurred, there is little chance to push the flood waters back.

Harvard Professor takes on Minimalists and Deniers of Gas Chambers!

By R. Clarence Lang, Ph.D., Prof. em.

"The March/April issue of the "Biblical Archaeological Review" highly respected in academic circles, covers the recent annual meeting of the Biblical Archaeology Society (BAS)in San Francisco.

In the last session Professor Lawrence E. Stager confronted both the Biblical minimalists and Holocaust revisionists. The minimalists got, thusly, tagged as they minimize the Old Testament in our understanding of ancient times. Some teach theology/religion in the University of Copenhagen, such as Thomas Thompson, who also lectured in San Francisco. Stager referred to them as the "Copenhagen dyspeptics". In the last: session with "a dramatic end", Stager charged that the minimalists in their ..most extreme form, give a hearing to revisionists WHO WOULD DENY THAT GAS CHAMBERS WERE USED DURING THE HOLOCAUST". (Emphasis added)...

This raises a paramount question: What is the relation between denying the killing gas chambers and denying the Holocaust?

This has vast, horrible repercussions in the legal system of "democratic" Germany, and over 600 court cases are proof of this, as thousands of homes are raided, persons put in prison, mail is either opened or destroyed and telephones are tapped. All this is done in the name, "that this literature would be harmful to German teenagers." In the German legal system the law is explicit, denying the killing gas chambers is denying the Holocaust itself. Even more specific, it is a matter of denying that the Germans operated gas chambers in Auschwitz, driving millions of helpless Jews in poisonous chambers, merely because they were Jews.

But is this only in the German legal system? Isn't Stager also, by implication, saying the same thing? His words indicate that he considers the gas chamber issue crucial, paramount and the heart of the Holocaust. This can be seen also in that he sees the greatest of dangers in even giving the deniers of the gas chambers "a hearing"!

Stager flies in the face of those revisionists who contend that really it doesn't matter whether the Germans killed Jews by shooting, or killed them by driving them into killing gas chambers. After all the result was death. But if that were so, why does this Harvard professor say what he did? He not only makes this A DIFFERENCE, but rather THE DIFFERENCE! He seems to give it the status of either one or all. It is

not revisionists, but those who oppose them that put the gas chamber issue on the front burner. Why? Might this charge against the Germans be an attempt to stop COLD other historical inquiries - inquiries which might make for painful reading? Might an openness here undermine much of what goes under the banner of the word Holocaust? Is the gas chamber issue a decoy, a smoke-screen?

Three Facts

In any case, THE FACT that this professor brought up the relationship between the gas chamber issue and the Holocaust in an academic setting, in a packed "standing room only" lecture, and THE FACT that an academic publication, "The Review", published the claims of revisionists, and finally THE FACT that this is causing confrontations on the university level, be that Harvard and the University of Copenhagen, proves, (if proof was needed) that the killing gas chamber and the Holocaust debate has now penetrated the ivy halls of academe. I predict there will be more "dramatic" endings, as in San Francisco.

A Note on Killing Gas Chambers

In terms of gas chambers, no one denies that the Germans did, indeed, operate gas chambers in their concentration camps. These were to eliminate lice - the carriers of spotted typhus - as lice-free means typhus-free. This in the face that some 2,000,000 died from typhus in World War 11. The number would have been considerably higher if the Germans had not operated their gas chambers to delouse such things as clothing and bedding."

One of the amazing traits of the Jews is their ability to totally disregard their own previous actions, statements and claims, from one day to the next, and pretend that it had never been. No other people has such an audacity in relation to the truth and lies.

For instance, everyone versed in history knows that Bolshevism, or, if you wish, Soviet Communism, had been a Jewish venture from the start. Eighty or ninety percent of the most important early Bolsheviks, namely, the very people who imposed that devilish system on the poor Russians and other East Europeans were Jews. The same was true for all the other people who tried to erect Bolshevik regimes in other parts on earth. The were all members of the Chosen. But now that Communism has failed, and really gone onto the trash heap of history, the Jews of the world suddenly claim to have been the victims of Bolshevism, and they speak and write of the canard of the alleged

Jewish origin of Bolshevism. In my opinion, anybody who writes or utters such nonsense is a damned liar.

Shortly after World War II, before the CIA existed, American intelligence experts were able to break the Soviet code used to transmit secret messages to Communist agents in the United States. Most of them had before and during the war been placed in the United States Government and its agencies. In 1950 the (unjustly) much maligned U.S. Senator Joseph McCarthy stated in Congress that 205 Communist agents had infiltrated the government and its agencies. It took fifty years for the truth to come out that most of these Communists had also been ardent Zionists, namely, Jews. Few were ever apprehended.

Yet, in the fall of 1998, some Jewish newspapers printed a sob story about a Jewish woman who, as a young mother in Russia after World War I, "had to hide from the Communists because she was Jewish." In fact, in millions of cases it was the Christians who were then persecuted by the Jewish Bolsheviks.

Here in the United States it is now clear that the so-called "Civil Rights movement" has failed. Affirmative action is dead. School busing has come to an end. Racial integration was and is a pipe dream. Abortion on demand is finally being viewed again as that what is really is: plain, amoral butchery. Now that the majority of Americans are coming more forcefully out against these attempts at social engineering, the Jews, the very instigators and promoters of all these insane schemes which cost America so dearly, suddenly pretend that they had been on the side of Conservatism all along. Watching these changes from the outside, and with diligence, one cannot help but admire the chameleon-like nature of the beast.

To the Top Jews the tenets of the Religious Freedom Amendment, mentioned earlier, certainly must sound horrible. After all, according to the opinion of the ADL, the founding fathers of this nation did have a God-less, atheistic nation in mind when they proscribed the separation of church and state. Or could it be that they really wanted to see a Christian American in the future, where religious tolerance was practiced? The hypocrisy of the ADL can be seen from the fact that this organization never ceases to push for ever more "Holocaust" education in public schools, thereby brainwashing Christian children with a Jewish religious dogma.

For those who search for it, there is now sufficient proof that the "Shoa", as the alleged Holocaust is called in the Hebrew language, is a designated holiday of the Jewish religion, and it has now become a religious dogma whose tenets may not be questioned, and whose doubters are now being persecuted as heretics in many countries. The only thing missing at this time is the burning at the stake of Holocaust heretics, something sure to come, if the *Oberjuden* have their way.

The February 1998, issue of Reader's Digest carried a small item wherein John Leo of the Washington Post, told of a Professor Robert Simon who teaches philosophy at Hamilton College. According to Leo, "in 30 years of teaching, Professor Simon has never met a student who denied that the Holocaust happened." It seems to have been lost on Professor Simon, Mr. Leo, and the publications mentioned, that this is proof of the fact that the "Holocaust" has become a new religion. Isn't it true that students anywhere in the world learn very early, by instinct or coercion, never to question the dogmas of the prevailing religion, even if within themselves they develop doubts?

Considering that the Jewish religion does not permit a humanlike depicting of God (or a Messiah), the question must also be asked whether the innumerable, usually horrible and ugly "Holocaust" monuments are not really meant to be surreptitious idols or deities, in front of which non-Jews are supposed to pay homage or pray to a Jewish God.

The mentioning of a Jewish religious holiday - days of festivities and commemorations which seem to proliferate as the Jewish power grows - permits this transgression concerning the now ubiquitous "Hanukkah". Fifty years ago, when I came to America, few Jews with whom I had daily contact in New York City, both European prewar immigrants and those who had been liberated from German concentration camps, knew what Hanukkah was all about. None celebrated it. Now, at Christmas time 1998, the major American TV networks do not miss a day without wishing their listeners both a Merry Christmas and a Happy Hanukkah, thereby elevating the holiday of a tiny "religious" minority to an equal standing with the major holiday of the American majority. And, not to forget, there was even an official Hanukkah celebration in the White House. Obviously, all in the name of tolerance. This encroachment of Jewish mores upon those of the

American Staatsvolk will not stop until Hanukkah has replaced or superseded Christmas, if past acts and misdeeds of the Jews can be considered proof of their future behavior.

Regarding Jewish behavior, the following story has to be told for the simple reason that something like that is unthinkable in connection with Germans (anywhere in the world!):

For the weekend of 22nd to 23rd of June 1996, the world famous *Bühlerhöhe* Hotel in Baden-Baden, Germany, had been rented by people whom the German news magazine *Focus* (issue No. 27/1996) described as Russians. In anticipation of the kind of guests to be expected, the hotel management removed every single piece of art object from the premises for fear that the expected guests would steal anything that was not nailed down.

Some of the attendees at the wedding planned for the weekend at the *Bühlerhöhe* bore names such as Moshe Ben-Ari, Rachmiel Brandwein, Sol Finkelshtein and so on. It was clearly an exclusively Jewish gathering, and the host was a 25-year-old "new Russian" named Sergej Rubinstein, a man now living in Berlin, whom the police regard as having Russian Mafia connections.

While the gathering took place, some two dozen security guards of non-German origin patrolled the premises but it is doubtful that their main task was keeping the 160 odd guests from stealing valuable 'souvenirs'. Many of these "Russians" are now residing in Berlin.

Apart from the harmful immigration of these types of people to the Fatherland, Germany has recently experienced an encroachment of the Jews concerning the, for that country historical, 9th of November: When the infamous Berlin Wall, the visible sign of a 44-years-long brutal division of Germany, broke on the 9th of November 1989, not only the Germans but well-meaning people all over the world took part in the jubilation of that event. Here in the United States, the media reported at that time around the clock for three days of the momentous events taking place in the German capital, and even the most hard-nosed American reporters were overcome with emotion when West Germans were able to greet their "East" German relatives again for the first days in decades. Due to the historical importance of this occurrence not only for Germany but for the entire world (it was proof of the actual end of the Cold War,) one would have assumed that henceforth the 9th of November would be

celebrated yearly in the *Fatherland* as the "Reunification Day," and attempts by legislators to make this possible had begun.

Alas, there were still the *Oberjuden* to be reckoned with. It just so happened that the so-called *Kristallnacht*, the major anti-Jewish pogrom in the Third Reich, had occurred on the 9th of November 1938, and there was no way that the few Jews in Germany would permit this (self-inflicted?) proof of their eternal suffering to be overshadowed by a holiday of joy for the Germans. For the Jews it didn't matter that they are only a minority of about 100,000 in an 80 million people; their desires and demands come first.

And so it happened. The Bonn Government caved in and created, without sound reason, and certainly without any emotional meaning for the German people, the 3rd of October as the Day of Reunification. And, on the 9th of November 1998, the entire German media could not do enough to report on the plight of the Jews sixty years ago, while the truly momentous 9th of November 1989 was only mentioned with a sentence or two....

This brings out the anomaly that in present-day Germany the Jewish war dead (real or imagined) are officially being commemorated on two memorial days, namely, on the 9th of November, and on the "Holocaust Remembrance Day" on the 27th of January of every year. In addition, the regular German "Day of Mourning" for all those who have passed away, the *Totensonntag*, was last year also used by the part-Jewish and probably part-Gypsy president of Germany, Roman Herzog, to remind the Germans of their alleged shame and guilt regarding the alleged total genocide of the Jews. The traditional German Memorial Day, the *Heldengedenktag*, which in 1944 fell on the 12th of March, was subsequently *verboten* by the victors. Hence, there is no special day for the Germans to remember their millions of soldiers who sacrificed their lives for their country in the two World Wars.

The above provides a glimpse of how a world would look if the Jews were to win the coming final battle between Jew and Aryan. The Jews themselves, due to their different moral and ethical standards, are able to circumvent any and all laws and traditions of their host countries with ease, and, finally, impose their will. If all else fails, they can always fall back on Jewish laws and traditions which seem to have a special and preferential place in current Western jurisprudence.

The small matter of the Jewish-American teenager Samuel Sheinbein, the alleged murderer from Maryland, who suddenly discovered his Israeli citizenship and avoided prosecution by fleeing to the Jewish state, and who supposedly can not be extradited from there due to Jewish law, proves the point. By any standards, including his obligation to fight for America if he were drafted in a war, Samuel Sheinbein, who had never visited Israel before, is a U.S. citizen. But now that he has allegedly killed someone, the legalistic shenanigans in claiming him primarily an Israeli citizen, are a sight to behold. If Sheinbein and his Jewish lawyers have their way, then this proves beyond a shadow of a doubt that Jewish law regards every Jew anywhere in the world first and foremost a subject of the Jewish nation. The few exceptions may only be those Jews who have signed an official document abdicating this claim.

Due to Jewish control of the media, Jewish crooks like the "financiers" Michael Milken and Ivan Boesky, or "philanthropists" like the late Armand Hammer and Robert Maxwell, and the dope money laundering, Pell grant cheating, orthodox rabbis from the East Coast, will never be called "ex-convicts" by TV anchormen and journalists, as is the rule when the press or television mentions some dumb 'Goy' who perhaps inadvertently had run afoul of the law, and was subsequently prosecuted and jailed.

Avid readers of World War II history, and especially of the Jewish "Holocaust" tales, cannot fail but notice the single red thread tying all these "war" stories together: Jewish lawlessness.

It is understandable that persons in danger of being killed will use any and every means to stay alive, and in doing so practically "must" transgress against laws of the killers. The Jews justify all their illegal actions during that great war with the claim that they would have been killed if they had not used their wits, and had not disregarded the laws instituted by the Germans and others to keep some semblance of order within their realm. But this boils down to the question of what came first, the chicken or the egg. There is no doubt that the Reich Government ("Hitler") felt that it had to curtail Jewish power and influence in Germany once the "Nazi" party had taken control. Whether this was right or wrong can best be answered if we pose the hypothetical question would the Jews in Israel would allow the tiny Christian

minority in the Holy Land to assume the same power that the Jews had in Germany before Hitler began realizing his pro-German program? And he did this by instituting laws that made Jewish suzerainty impossible.

The German Jews immediately began fighting back. They rallied the world media against the Reich. The Jewish Communists began building secret cadres of faithful Bolsheviks to be used in the future war. The foreign Jews, foremost among them American Jewish leaders, called for a holy war against Germany. And individual Jews began illegally removing much of their ill-gotten wealth from Germany. Since through the Jews all open-ended questions pertaining to World War II, its aftermath and its causes are now being put on the agenda again, perhaps the German Government ought to begin to investigate whether the Jewish gold and other valuables sent illegally to Switzerland during that time had been properly earned, and whether the taxes on this German exported wealth had been paid.

Now, in connection with the Swiss "Nazigold" matter, it is openly claimed that before the war the European Jews, with German Jews foremost among them, deposited much of their wealth in Swiss banks. Nobody mentions that this was *verboten*, and that anybody caught doing so faced hefty fines and/or jail time. If at the time a Jew was caught transferring his funds abroad, he was persecuted not because he was a Jew but because, like all German nationals, he had transgressed against German laws.

Reading all the dispatches and articles concerning the "Nazigold" affair, a neutral observer cannot avoid reaching the conclusion that just before World War II almost all the gold in Europe had by right (i.e., supposedly because the Jews are such a hard-working and thrifty people) belonged to the Chosen. Nobody else seemed to have the wherewithal and talents to amass riches, and keep them in the form of this precious metal.

During a war, -any war-, more so than in peacetime, laws pertaining to passports, citizenship, place of domicile and travel restrictions are put in force, and transgressions against them are usually harshly punished. For the Jews of World War I it seemed to have been a normal act to carry false papers, to deal in the black market, or to agitate against the Germans. However, when arrested, they invariably complained that they had been incarcerated because they were Jewish.

Americans should ask former GIs or try to discover in books what would have happened to Germans who during the war, and during the allied occupation, used false papers, refused to work, committed sabotage, falsified birth records, dealt in the black market, counterfeited money, illegally crossed borders, spied on the Allied armies, murdered lone sentries, carried concealed weapons (or any weapons when this was forbidden,) joined the underground, deserted from the U.S. Armed Forces, or forged and used fake food ration cards. All these things and many more seemed to have been routine actions by the European Jews, as can be discovered in innumerable "Holocaust" books. But by virtue of the Jewish control over almost the entire press of the Western world in this century, when "democracy" is (allegedly) the political ideal, most people have been conditioned to accept all these acts by an obstructive minority as the normal and legitimate reaction of a people under duress, and therefore allowable. No thought is given to the fact that another side to the story exists, and that perhaps, just perhaps, there had been valid reasons for the Germans to curtail Jewish activities in other ways than through mere rules and regulations.

As seen in the still continuing hunt for "Nazi war criminals" more than 50 years after the war, which is an exclusively Jewish undertaking, the Jews seem to suffer from the odd delusion that anybody who fought, or is still fighting, against their aggression, their power, their lies, their subversion and their insane quest for world domination is a criminal.

Incidentally: Just as "democracy", as currently instituted, is eminently unsuited for the Germans, so it is difficult to imagine that the Jews, with their inherited and genetically induced lawlessness could ever have their own king. No king, not even one of their own, could ever rule successfully over them.

In the light of all the foregoing, the term "The Democratic Century", for the last hundred years can be merely a disguise for the more correct designation, namely, "The Jewish Century". In the furtherance of the truth we ought to avoid deceptive misnomers. They bring us nowhere. "Democracy" as being practiced today, is Judaism at work, and nothing else.

One of the fundamental tenets of this Jewish "democracy" is the fact that no legislator can ever be held responsible for any bad or

criminal results that spring from his actions as a "peoples' representative". This runs exactly counter to the ideals espoused by the Prussian state which was destroyed by the "democrats" of both East and West. In Prussia, not only was corruption almost unknown, but it was a given that administrators and civil servants accepted responsibility for their actions and failures.

This may be the place to ask the question why we - - anyone - - should be so very much upset about being under Jewish rule. Isn't it true that we are always ruled by someone (even if we live in Switzerland, where the banks do play an inordinately important political role,) and why should not the Jews, an unquestionably intelligent and able people, who, from outward appearances, are often so much like us, rule the world? Since they did strive so hard for the prize of world domination, do they not deserve it?

Looking back on the Twentieth Century, and being knowledgeable as to what has *really* transpired, it is obvious that there were several attempts by the leadership of World Jewry to reach their goal of <u>absolute</u> world domination. The groundwork for these attempts was undoubtedly laid in the last century, as Major Osman so perceptively wrote. In the XXth Century, the true opening of hostilities began in August 1914, when World War I started, but we must not forget that this occurred only after, among other things, the U.S. Federal Reserve Board was created in 1913, an action which assured the Top Jews that they had the financial system of the United States, and with it almost all other major institutions of this nation, under their control.

There is no question that the Top Jews of the world held several important conclaves in the waning years of the Nineteenth Century, the foremost of which was probably the World Zionist Congress of 1897 in Basle, Switzerland. It can be safely concluded that at such meetings these important men (no women were permitted in the chambers!) conferred about the "Jewish agenda", whatever this expression may mean, and its progress, and not about the availability in certain countries of matzos for Passover.

It may well be that Jewish Messianism, namely the belief not only in the choseness of the Jews but also in their divine right to all that is on this earth, including to own all of "us", lies at the root of the problems we have with them. At the 16th Zionist Congress held in

Zürich, Switzerland, in 1929, a Jewish leader named Nahum Sokolow was supposed to have said this: "Zionism bases its works and accomplishments upon the biblical text: 'This earth is mine'"! And Moses Hess, one of the early Zionists, had written the following in his 1862 book, "Rome and Jerusalem", "For a Jewish state it will be totally unimportant how many of the world's Jews live within its borders or continue to exist in other countries."

The Jewish historian Max I. Dimont quoted the late Israeli Prime minister David Ben Gurion as follows: "My concept of the messianic idea is not a metaphysical but a social-cultural one... I believe in our moral and intellectual superiority, in our capacity to serve as a model for the redemption of the human race ... The glory of the Divine Presence is within us, in our hearts, and not outside us." ("The Indestructible Jews" p.337, New American Library, New York, 1971) Because of the Jewish assumption that their moral and ethical standards are higher than those of other people in spite of great evidence to the contrary, a comment has to be made about Jewish characteristics which are at considerable variance from the behavior of the rest of the populations wherever Jews settle, and it is this fact which causes great friction:

If we take, for instance, the word conspiracy, there is little question what the average Gentile understands when reading or hearing about it. Most Germans, for instance, immediately think of a number of people, perhaps a dozen or so, who secretly meet somewhere, and concoct clearly designated plans which are to the detriment of others.

The majority of the Jews, on the other hand, are genuinely shocked that so many Gentiles whom they come in contact with believe in Jewish conspiracies, and that the Gentiles even accuse their (seemingly) mostly innocent Jewish neighbors of being part of this vast intrigue.

The Gentile, not schooled in Talmudic thinking with its maze of infinite possibilities, thinks "straight" so to say, and has no concept that a behavior totally at odds with his own can exist. Most non-Jews are simply unable to understand Jewish behavior, Jewish Weltanschauung, Jewish machinations, even Jewish aims. Because Gentiles are not like that, they cannot envision the existence of an entire people in their midst whose psyche is attuned to a great, unseen spiritual body which at given

times commands the not-to-be-questioned allegiance of almost every Jew on earth. Most Jews seem genetically programmed to lay aside their "Gentile" life when the call to duty by that great unseen power, the Jewish spirit, is heard, and like lemmings they follow baal into the abyss. It is almost as if we were dealing with chameleon-like space aliens.

The differences in *instinctive collective* behavior between Jews and non-Jews can be determined from many examples, but a comparison of Germans and Jews may suffice:

Most Germans know (instinctively) that if they perform whatever job they have diligently and to the utmost of their capabilities, and if most of their compatriots do likewise, the well-being and welfare of the entire nation, folk or community is assured. The same is true for other attributes often ascribed to the Germans: thrift, discipline, honesty, inventiveness and a seemingly innate quest for order. That is the reason why, for instance, the Germans can produce such excellent cars as a Mercedes-Benz, but their next door neighbors (and people of essentially the same racial stock,) namely the Poles, cannot. It is also the reason, why Germans can get awfully angry with their compatriots who do not seem to do their best, or have no sense for order.

The Jewish instinctive collective knowledge on the other hand evolves almost exclusively around the amassing of wealth and influence. Most Jews know instinctively that wealth and influence (power) amassed by one of their brethren will eventually contribute toward the combined Jewish power over others. Therefore, Jewish gangsters, extortionists, black marketeers, con men and other criminals never have to fear of being ostracized by their own religious/racial/ethnic community as long as they did not swindle other Jews out of their riches. Most Jews also seem to realize that their entire group gains most in times of war and chaos, therefore, the creation of war and chaos seems in the Jewish interest, and one rarely finds a Jew who is truly conservative and wants to retain that "which is". As a matter of fact, Jews in the United States are currently constantly promoting "change". as if "change" and not the conservation of the good things we already have were to assure better lives for all. (Ironically, at this very time the world's Oberjuden are touting in Russia the word "reform" as the magic potion which is supposed to cure all that country's ills. Which proves

that the Jews are never amiss when it comes to creating new key words by which the Aryan or Gentile masses are to be spiritually influenced.)

Criminal Politics Magazine, P.O.Box 37812, Cincinnati, OH, 45222, printed an extremely informative and important article concerning the all pervasive Jewish 'cooperation' that normal persons view as conspiracy, in its May 31st, 1999 issue. I consider this text an excellent addition to my own opinion as to how we ought to view that, which most Gentiles regard as Jewish conspiracies. The article was written by Dr. Gordon Ginn on the basis of an Internet essay by a "Yggdrasil," possibly a pseudonym for the former Mossad Agent Victor Ostrovsky, who some years ago fled to Canada, and wrote interesting books and articles about the Israeli spy organization. The Internet piece concerns the so-called Sayan, or (plural) Sayanim (assistants to the Mossad and other secret services of the Jewish agenda). According to the article almost every Jew in the world automatically is, if called upon by his brethren, a secret agent (Sayan) for the common aspirations of Jewry by virtue of their inborn racial loyalty, a loyalty that is stronger in the Jews than in any other group or people.

The often asked question, "but is it good for the Jews," by the Jews and their organizations regarding anything and everything in human endeavors, is really a metaphor for the mind-set of the sayanim. It expresses what I have stated long ago: we (Gentiles) shall never be able to really understand the Jews.

Ironically, Criminal Politics printed this article at the very same time when in Iran 13 prominent Jews (Rabbis, academicians, businessmen) are facing the hangman for alleged spying for Israel. As usual, these people claim innocence, and I personally would not be surprised if they really believed themselves to be innocent of the charges since they probably consider the act of supplying "their homeland" Israel with secret information a natural act, and therefore not inherently wrong.

Similarly it is in the United States. The number of American Jews assisting Israel, one way or another, must be incredible. Yet most of these people would be aghast if someone were to call them agents for a foreign country. Their main excuse would probably be that both the United States and Israel are, after all, "democracies", allegedly with identical ethical and moral values, and how can it therefore be wrong to assist the brother state? On the other hand, a recent book by the Jew

Elliott Adams, a former U.S. official, titled Faith or Fear: How Jews Can Survive in a Christian America brought out the astionishing fact that at this time a considerable majority of American Jews still regard anti-Semitism as their greatest danger. And, this at a time when Jews (really) never had it better.

As mentioned earlier, it is also interesting to note that Jewish legislators in federal and state parliaments almost always vote in favor of higher taxes. Could this be because the many smart Jews who are generally not hindered by conscience will always find ways (loop holes) to prevent paying taxes, while the average Goy still believes that to do so is his civic duty? Needless to say, the higher the taxes, the higher are Jewish demands for state and federal subsidies to institutions owned or controlled by Jews. Note the federal and state grants to Jewish religious institutions such as the Washington Holocaust Museum, or the Museum of Tolerance in Los Angeles. Both are propaganda mills with which the rabbis and other are trying to proselytize the gullible Goyim, but we will never get any of the promoters of such scams to admit their ultimate aims.

In reference to my assertion that the Jews are proselytizing non-Jews, some people may counter with the fact that, officially at least, the synagogues never send out missionaries in order to convert "heathens" to their religion. My answer to this is that the Jews long ago discovered a better way to proselytize alien masses than to go the tedious missionary route: they conquer the spirit of peoples and nations from the top, through relentless, seemingly secular propaganda and psycho-terror. The capturing of gentile souls through mechanisms such as the freemasonic lodges, or organizations such as the Lions, the Rotarians, etc. must also be taken into account. Looking at the United States today, every new dawn brings confirmation that the spirit of this nation has been transformed from Christian and Aryan to Jewish and Talmudic. The proof is everywhere.

President Clinton recently signed Executive Order 13107, Implementation of Human Rights Treaties. This new law requires federal, state, and local governments to comply with all UN treaties, 'whether or not those treaties have been confirmed by the U.S. Senate as required by the Constitution.' One of these treaties, the UN Treaty on Genocide, states that persuading someone to change his or her religion is

a hate crime punishable by law. Although such laws should be ratified by the Senate, the Clinton Asdministration seems to be going ahead before ratification and establish an office with powers to enforce these statutes. In this regard it bears remembering that quite obviously the above-mentioned Jewish attempts at proselytizing American Christians from the top, or through innocuous sounding organizations, or by buying off the highest office holders of other religions, do not have to fear U.S. Government persecution. And it is doubtful that anybody will be held liable for proselytizing American Christian school children into the new Holocaust pseudo-religion.

Perhaps the greatest feat of proselytizing from the top is the fact that at the end of the XXth Century the Jews have been able to subvert the top hierarchy of the Roman Catholic Church to the extent that the present Polish Pope, of whom some say that he is of Jewish descent, seems more concerned about the Jews and their tribulations, than about the fate and faith of nearly a billion of Catholics in the world.

Ironically, it was Pope John Paul II who in October of 1998 issued an encyclical "Fides et Ratio" ("Faith and Reason") while only about 20 years earlier, soon after his assumption of office, he seemed to have lost his own sense of reason, and by participating in the perpetuation of a gigantic hoax, betrayed his faith. At that time he visited -as the new Pope, mind you- the former Auschwitz concentration camp, and there prayed in front of 19 stone tablets, where, in 19 different languages, the statement was broadcast all over the world that "here the Germans had murdered 4 million people". Thereby John Paul II enhanced the Jewish so-called "Holocaust" claims, and their power over others, immeasurably. Considering that now even the Top Jews have discounted the number of Auschwitz victims by about 2.5 to 3 million (depending where one reads this), and that due to diligence of revisionists the Lüge (lie) was removed from the plaques, it is obvious that the Pope's God-given gift of reason must have left him at the time.

Worse yet, during the entire war Pope John Paul II lived in the ancient Polish city of Cracow, which is but 35 miles from Auschwitz, and there is no way that this man could not have known, and does not know today, exactly what did or did not happened there between 1940 and 1945. He must always have been aware of the fact that there were no people killed in so-called gas chambers, that no Jews disappeared

without a trace, and that the death toll at the camp was, while still high, a fraction of the number claimed by the Holocaustians. Simply put, the Pope was lying in the furtherance of his own nefarious aims.

Lest someone take issue with my assertion that, for instance, the U.S. Holocaust Museum in Washington, DC is a Jewish propaganda mill, please read the following letter to the editor that was published in the Washington Times of September 20th, 1998:

"Contrary to the Sept.2 story '(Swedish, HS) Handbook may be imported to show Holocaust to youths,' the handbook would not be the first U.S. Government-sponsored national education project on the Holocaust. The U.S. Holocaust Memorial Museum already holds the distinction of being government-sponsored.

"Chartered by a <u>unanimous</u> act of Congress as a public - private partnership, the museum is America's national institution for Holocaust education and remembrance. Since its opening in 1993, the museum has welcomed more than 11 million visitors - including 3 million children -. Millions of others across the country are served through traveling exhibitions, publications, technology initiatives and outreach programs. The museum works with 30,000 educators annually.

"To mark its fifth anniversary, the museum launched an ambitious program of traveling exhibitions. Closer to home, the museum continues its Bringing the Lessons Home: Holocaust Education for the Commentary program for students, teachers and families of Washington area public schools."

"As a federal institution, we have the unique mandate to develop programs for Americans that help us understand the Holocaust, our nation's role in this history and its implications for our future as citizens of a pluralistic democracy and increasingly interdependent world. Because of our broad reach, the U.S. Holocaust Museum has been asked by the State Department to serve a leading role in an effort to promote Holocaust education, remembrances and research around the world. The Sept. 25 meeting described in the story is the first step in that direction."

SARA J. BLOOMFIELD, Acting Director U.S. Holocaust Memorial Museum Washington, DC

The emphasis of "unanimous" is mine. This word does create the impression that the entire U.S. Congress, speaking in behalf of most of the American population, endorsed the establishment of this nefarious institution in the most hallowed place of the nation. But nothing could be further from the truth: From the start, the creation of this "museum" was a wholly Jewish undertaking with the (eventually realized) aim of imposing a new pseudo-religion, namely, "the Holocaust", on an unsuspecting world. The *Oberjuden* took good care that there was never any nation-wide public discussion about building such an edifice near the famed Washington Monument, and within sight of the White House. It bears remembering that no other ethnic, racial, political or religious group is thus honored, and has therefore such a unique opportunity to impose its skewed and dishonest world view on the children of others.

Director Sara Bloomfield's letter shows the intent of the "Holocaustians" to use the "United States" Holocaust Museum as the prime vehicle for spreading their propaganda around the world. Bloomfield's statement that "the Department of State" has asked the Museum to serve a leading role in this effort must be viewed in the context that at this time the U.S. State Department is wholly in the hands of Jews, as the exclusively Jewish mediation team for the Middle East peace process, and the appointment of innumerable ambassadors of Jewish descent, amply proves.

When the Top Jews began dabbling with the idea of a Holocaust Museum in the nation's capital, they used one of their ancient and prime ruses in their superb game of politics that has brought them so far, namely, the claim of not really wanting much. In this case they demanded at first just a small piece of land upon which to build, solely with their own funds, a memorial edifice to commemorate their 6 million brethren allegedly killed in World War II.

To this day some of the Top Jews claim in their speeches that the Holocaust Museum was erected by the Jews with their own money. But in the meantime more federally-owned buildings have been taken over, and the yearly budget, in the millions of dollars, paid for by the American taxpayer, is steadily increasing. Complaints about this misuse of federal funds for the benefit of a single group are countered with the perennial cry of "Anti-Semitism".

Director Bloomfield's statement that up to 1998 three million American school children have visited the museum, raises the question of what these poor students learned there? Now they "know" the falsehood that between 1933 and 1945 6 million Jews were allegedly killed "in the gas chambers" but not one in thousand of these mostly non-Jewish children will know the truth that during World War II, 407,316 American soldiers sacrificed their lives for their country.

The following item regarding the Holocaust Museum was inserted in the Congressional Record (House of Representatives) on June 16th, 1992:

"The Holocaust Memorial Council was created by an act of Congress and was charged with building the U.S. Holocaust Memorial Museum in Washington DC. The Museum is being built on Federal land, but the act specifically stipulates that the costs of construction be covered by private contributions, as the Vietnam Memorial and many others have been.

The Federal role was limited to the donation of land and \$2\% million in up-front development funds. To date, Congress has gone well beyond the original figure by appropriating \$33 million above the authorized ceiling.

H.R. 2660 authorizes such sums as may be necessary in the fiscal years 1992 to the year 2000 for the operation of the U.S. Holocaust Memorial Council and Museum. The CBO estimates that such sums mean about 18.3 million in fiscal year 1993, and \$15.4 million for each additional year, adjusted for inflation, and that could amount to \$110 million until the year 2000. These are not small sums. This is \$3million more than operating the Air and Space Museum, the most visited Museum in the world. It is seven times the funding authorized for the Lincoln, Jefferson and Washington memorials combined."

We (German-Americans, Germans and friends) used this text on a postcard-like flyer we distributed in April of 1993 at the dedication of the Holocaust Museum, and for months afterwards. Because we had used a picture of the Holocaust Museum on our flyers/postcards, we received in November of 1993 I letter from a five-name Jewish law firm in the capital, demanding that we stop, forthwith, the use of this material. According to the law firm of Arent, Fox, Kintner, Plotkin &

Kahn, "due to the sensitive nature of the materials contained in the Museum, the Holocaust Council implemented a policy which prohibits the photographing or filming of the Museum 'without the authorization' of (the Jews in charge) of the museum." Obviously, we gave a damn about these Jewish demands, and continued our campaign until the flyers were all gone. In our opinion, the Holocaust Museum was erected with taxpayers' funds (and there are more German-American taxpayers than Jewish ones), and as far as we know, all public buildings in the United States, except those of a militarily sensitive nature, can be photographed at will. But the lawyers' letter is proof for the audacity with which the Jews are attempting to browbeat the Aryans.

An additional comparison relating to U.S. national museums: The hundreds of invaluable museum pieces of WWI and WWII tanks, guns, and even a German V2 rocket at the Aberdeen Proving Grounds in Maryland, are rusting away out in the open because this very important institution receives less than \$10,000 yearly for preservation, and no effort is made to erect a decent building for the heavy weaponry. It also seems odd that, except for divisional memorials, there so far exists neither monument nor museum in the nation's capital in remembrance of those who fought in World War II. Could it be because a true depiction of the tremendous struggle between the nations that took place - with tens of millions of soldiers participating in brutal battles - would diminish the overblown importance the so-called Holocaust has in the scheme of things?

An odd trait which seems to have been built into the Jewish psyche must be the (most likely) subconscious knowledge that every action which is harmful to the "Goy" is good for the Jews as a group. Personally I have witnessed far too many instances of Jewish joy and gratification concerning the success of this or that action which I view with abhorrence, but the news of which the Jews in my acquaintance greeted with gladness. It is entirely possible, but difficult to prove, that Jewish actions are often based not only on the premise, "is it good for the Jews" (this thought is openly expressed in Jewish newspapers) but also, "is it harmful to the Goy?" Sometimes it seems that Jewish actions spring more from the desire to harm "us", than from their desire to elevate themselves above us. This then can result in situations (for instance in wars and chaos) where individual Jews or even their groups suffer as much or more than their Gentile neighbors. A sensible person

would consider such an outcome before starting to destroy an existing order, but with the Jews it seems that their hate against all others is stronger than any reason.

Most readers of this treatise will be familiar with the frequently published accounts of alleged attacks against Jewish institutions: Graves in Jewish cemeteries are desecrated with swastika daubings and grave stones are toppled; individual Jews receive threatening letters; windows of synagogues are smashed; car tires of pious Jews are slashed - - ad nauseam. Such things happen most often around Jewish holidays, holidays which are not only unknown to the general population but even to most Gentiles alleged to be anti-Semites and "haters". But, obviously, the more radical of the Jewish organizations know of their own holidays, and they also know when their brethren feel most vulnerable. Besides, a little injection of persecution, real or not, does wonders for the Jewish Zusammengehörigkeitsgefühl, the feeling of belonging, since it seems to awaken the latent paranoia found in many Jews.

Then there are the more serious attacks which may even cost lives, but whose end effects can only be called beneficial to the "Jewish agenda".

For instance: a bomb explodes in Tel Aviv, killing a number of innocent Jews. As a result, a wave of sympathy for the Jews and the Zionist state is created by the Jewish controlled news media of the world, and a number of countries, foremost among them the United States and Germany, increase their financial support for the Judenstaat.

Cui bono?

Several decades ago, when Germany was still divided, a wave of swastika daubings and anti-Jewish actions shocked the Bonn republic. Immediately, a law was passed to forbid the nascent patriotic German parties. Only recently a former Czech secret service officer, a Jew now living in America, admitted that he had been in charge of this campaign which was organized from Prague. From the start the activity had the aim to remove German patriots from the body politic in West Germany.

Cui bono?

And, only a while ago in May of 1998, a bomb exploded at the main synagogue in Moscow, causing considerable damage but no deaths. This had the immediate effect of generating fear among Russian Jews, and caused many more of them to apply for immigration to

Germany. Precisely, what the true terrorists behind the bombing had probably really wanted. (By law, Germany has to accept as refugees all former Soviet Jews who want to emigrate there. Once in Germany, they are pampered to the hilt, and may live "on the dole", at the German people's expense, as long as they wish. Of the officially admitted total of about 40,000 Jewish refugees, so far only eight percent so far have a job, and most of these jobs are for social workers taking care of Jewish needs, paid for by the Germans. And no German is allowed to question this arrangement. If he does so, then he will be accused of inciting to racial hate, and be fined or even incarcerated.)

Non-Jews who read such facts rarely ever give thought to the question of how they would react to occurrences of anti-"Gentile" graffiti, personal attacks, bombings of churches or dwellings, or the showing of, let's stick with it, the swastika. But this question must be asked in order to note the difference. What would we do in such instances?

The truth is, that most of us would not feel *personally* affected, even if it was our very own church or cemetery that was attacked. We would repair the damage, and go on with our lives. In most instances, few people outside of our community would even hear about it.

If nothing else, such happenings prove the fundamental differences that exist between Jews and Gentiles. The latter do not automatically feel <u>personally</u> threatened when something untoward happens to their institutions, the Jews <u>always and personally</u> feel threatened by such occurrences, no matter how slight the real damage, or how innocuous the reason (it could have been only a student's prank.)

In rational terms one could describe such Jewish reactions as the result of genetically inherent and collectively induced paranoia. But for us, and for easier understanding by most of the other Gentiles, one could say that the great, exclusively Jewish spirit which rules the conduct of this pitiable people can at will awaken the expected response, and thereby once again generate the hoped for result, namely Jewish collective, mostly anti-social, behavior. It never fails.

To emphasize: Jewish conspiracies exist but since real conspiracies require rational determination by a few, we cannot say that all or most of the Jews are part of a Jewish conspiracy except

perhaps in the sense that most Jews vote always for Jewish candidates in elections. (If every other ethnic or religious group would do likewise, the United States would have broken apart long ago.)

In the Washington Jewish Week of September 3rd, 1998, we discovered an article titled "House Coming to an End of Bagels with Sid." It pertains to the fact that Representative Sidney Yates, a Democrat from Chicago, is now retiring after having "served" 50 years in the U.S. House of Representatives.

Yates was one of the most important members of the United States Congress, and he played pivotal role in the destruction of the America of which I still found traces when I arrived in this country in 1949. Among other things, the article mentions that Yates was the main "House" champion of the U.S. Holocaust Museum and other Jewish causes. But most interesting is the description in the report of Yates' major influence with the Jewish caucus in Congress:

"Though seldom discussed publicly, the Jewish delegation on Capitol is one of the nation's most important Jewish institutions. Jewish lawmakers, working through an informal network of relationships, do most of the hard, behind-the-scenes work that wins aid to Israel, secures visas for Jewish refugees, ensures church-state separation, United Jewish Appeal tax deductibility and a host of other crucial needs. Without them, American Jewish life would look and feel different."

Furthermore:

"Because the Jewish caucus is not a formal organization with budget and staff, like the black or Hispanic caucuses, it relies on the informal network of relationships forged over bagels in Yates' office."

The importance of this description lies in the fact that the Jewish caucus is *purposely* organized on an informal basis, and therefore inaccessible to all Goyim. The black and Hispanic caucuses have staffs and budgets, and are *ipso facto* open to public scrutiny. The Jewish legislators, on the other hand, want to operate in secret "over bagels", to wit, like a conspiracy directed against all others. If someone questions whether Jewish actions in this regard are conspiracy directed against "all others," I would like to point out that this term would only then *not* be applicable if the aid to Israel, and the largesse toward (Jewish)

refugees being coddled in the United States, came entirely out of Jewish pockets.

There is one more thought concerning the matter of conspiracies:

At this very moment in history, a tremendous, behind-thescenes war is being fought of which few people know the real dimensions, and even fewer know the names of the kings. No establishment media outlet will ever tell the truth about it. The major weapons of this war are "monies": the currencies, stock markets and economies of the world, and gold. As this is being written, all of Asia, with the exception of China and India, has just lost a gigantic battle. Literally billions of people will now have to pay the price for this defeat. Russia is also already vanquished, Europe and USA will be next.

But, as in any war, there must somewhere be, unseen and unknown, a general staff directing the battles. May we call this general staff a conspiracy? Yes, absolutely, for it is secret and it never states its true aim, namely, the enslavement of all of humanity for the benefit of a few.

In this context, most of the Jews we are dealing with on a day to day basis are merely part of a powerful, genetically and spiritually induced collective action, against the strong pulling power of which they, or most of them, are themselves helpless. In is in the nature of things, and therefore no guilt or innocence can be attributed to the Jewish masses. This is true, even if as a result of a small and real Jewish conspiracy, the bulk of the Jews support, like lemmings, the nefarious aims of such a real conspiracy and if they may be aware of the damage their collective actions might cause to others. Having said this, I must add however, that all other peoples on earth do not only have the right but the obligation to defend themselves against Jewish actions and aggressions, regardless whether they are the result of a conspiracy or not.

It happens almost on a daily basis that some Jews cause the very problems to society which other Jews then pretend they want to solve.

Examples abound:

 Jews were the primary promoters of the government instituted welfare schemes which devastated black families in America. Now that illegitimacy in the black ghettos has risen to astronomical levels, it is mainly Jewish social workers and Jewish planners who claim to have the answers to this vexing problem, a problem largely responsible for the fact that American jails are overpopulated with young black males.

- Privately owned guns have been part of the American landscape for centuries. What is new are the shootings in schools, whereby students attack and kill teachers and fellow students. The Jewish answer is the demand for gun control and similar measures. (In a follow-up, a recent judgment against WAL-MART made national news because one of their stores had sold handgun ammunition to teenagers. The case had been won by a team of Jewish lawyers.) The real cause for the school shootings can be found in the violence seen hourly on Jewishcontrolled television, and in the fact that Jews were primarily responsible for the removal of the words "discipline" and "spanking" from the vocabulary of American parents, and in the school system. One further point relative to the violence among American school children and teenagers that seems to have escaped most experts, might be connected to the fact that currently (and for the past decades since the end of World War II) the majority of American boys are subjected to the sexual mutilation practice of circumcision. This horrible Jewish custom causes great trauma in boys only a few days old, and may be the cause for psychological scars that last a lifetime. Unfortunately, because of the Jewish origin of this sexual mutilation, no decent research into the true ramifications of this inhumane procedure is permitted.
- Nobody except a few black politicians fought more for school integration than Jewish legislators. Now, 30 years later, after nearly everybody agrees that this idiotic scheme has failed and backfired, it is again Jews who come forward with the claims to have all the answers. Unfortunately, due to the inability of most Jews to think in Aryan terms, their answers are usually bypassing the truth, and therefore their solutions would or will create even more problems than have existed before.
- Jews, more than members of any other group, were the instigators of the U.S. Federal Reserve System in 1913, against the protests of most patriotic American legislators (the father of Charles Lindbergh had been one.) And, one way or another, the Jews have controlled American finances ever since. The "FED" had not been able

to prevent the great depression of 1929, and the same Jewish-controlled institution will (soon!) be unable to prevent the greatest and worst economic calamity this nation has ever experienced. As a matter of fact, the FED will likely be the very instrument to crash the stock market and to devalue the dollar to nothingness, when the *Oberjuden* think the time is ripe for their final step, namely, the open assumption of world power under the Star of David. Will the Jews in possession of the FED and other financial institutions like the IMF and the World Bank afterward accept even some responsibility for the incredible suffering sure to happen? Don't bet on it!

(Both the World Bank and the IMF are under total Jewish control. A prime example for the manner in which this control benefits "Judea" in its entirety, could be discovered in the summer of 1998: At the prodding of all the Jewish "financial experts" and politicians, and after immense pressure on non-Jewish politicians, the IMF, largely backed by U.S. taxpayer money, once again extended tens of billions of dollars in credit to Russia. Once this transfer of wealth was assured, George Soros, the Jewish currency speculator and so-called "Holocaust survivor," who almost certainly is acting at the behest of the real world rulers whose names nobody knows, managed to topple the ruble by nearly fifty percent in less than a few weeks. The socalled "foreign investors", almost all of them international Jews who had "invested" their monies in Russia for usury interest rates of up to 150% (!) per annum, followed Soros' cue and withdrew most of their ill-gotten wealth in dollars days before the Russian people had a chance to act on the coming devaluation. This indicates that the IMF loans to Russia were nothing but a revolving door to enrich World Jewry by billions of dollars for which absolutely no work was performed or services were rendered.)

• "Affirmative action" did not spring from black or white minds; it came out of the grab-bag of ever new mischievous, society-destroying ideas of the Jews. There was not one prominent Jew in America who fought against this devastating scheme. The Jewish aim was the alleged introduction in the American life of equality, tolerance and fairness and,

somewhat later, of the new P.C. catch word "diversity". (It bears remembering that Jewish organizations never practice what they preach: Can even one non-Jew to be found in a high position at the ADL, or the Jewish World Congress? This very question is considered to be anti-Semitic.) However, "affirmative action" has failed miserably, and has now also generated a backlash among Americans of the white, non-Jewish majority. But the damage is done, and cannot be undone. Nevertheless, it is again the Jews who claim to be able to negate the harm caused mostly by their own brethren.

· As these lines are being written, the American health care industry is daily in the news. At every level of government new laws are being proposed to bring order into what now seems to be chaos: Medicare is in trouble; the health insurance firms claim inordinate losses; medical doctors are fed-up with government interference, and hospitals and homes for the aged are receiving dismal publicity by the media. There was a time when Americans went to the same family doctor for decades, when they were satisfied with their insurance companies, and when health care in general was within reach of everyone. What changed this? Jewish swindlers, among them many doctors, realized that Medicare was a cow to be milked with impunity. Jewish lawyers tested the waters with tort laws, and they became masters in gaining multi-million dollar judgments which ultimately had to be paid by all patients (by all Americans!) And Jewish judges rarely failed to provide judgments which fattened the collective Jewish purse. Now, right now, it is Jewish legislators who claim to be able to straighten things out again.

I again would like to mention that this pattern of collective asocial behavior by the Jews is inborn, and rarely the result of prior consultation. Rather, it is usually the consequence of mutual and unspoken agreement.

A Jewish lawyer has a much better chance to win a case in front of a Jewish judge than has a Gentile lawyer. The mutual recognition may be the effect of both their names, or their looks, or even the inflection of the voices. But once Jew recognizes Jew, nobody else has a chance to break or come between this ancient bond.

It is estimated that all the so-called "Civil Rights" programs instituted in the United States since the 1960s have cost this nation upward of 3,5 trillion dollars. A simply unimaginable sum. This money was expended for welfare, for school busing, for social housing, for affirmative action, for integrating the armed forces, for the support of minority-owned businesses and other programs too numerous to mention here. But, were the Blacks and other minorities the real beneficiaries of these give-aways? The answer can be found in a small statistic emanating from New York City a few years ago: There it cost \$40,000 per year to help and administer every single child on welfare, and most of the money went (admittedly) not to the children and their families but to the administrators of these programs, most of whom were (at the time) Jews.

As of this writing, many Americans are fed-up with the U.S. Government's interference in the schools. One of the great problems in California and in states bordering Mexico is the Washington mandated so-called bilingual education. Again the Jews had been in the forefront of those who foist this scheme on unsuspecting parents, often "buying" the support of, especially, Latino activists who for decades made a good living from this swindle, while the children of their heritage had to bear the brunt of this mis-education. Now, finally, people are fed-up and there have been votes with the aim to eliminate the scheme. And, as can be expected, it is Jewish lawyers and Jewish judges who use every means at their disposal to thwart the will of the people, of Whites and minorities alike. Over the past three decades, the federal government has spent \$4.4 billion for bilingual education, and we can assume that Jewish administrators and teachers received a great part of this sum.

Jews are also very adept in robbing the public trough when they ask or demand "small" sums of money. For instance, in July of 1998, President Clinton signed a bill establishing a U.S. Government commission, the presidential advisory commission whose purpose it will be to search for Jewish wealth allegedly stolen by the Nazis, and not found in the immediate postwar years, or since. The cost to the American taxpayer, \$3,5 million a year. Since 95% of the 21 members of this commission will be Jews, it follows that the bulk of this money ends up in Jewish pockets, and further enriches this poor, forever persecuted minority.

In 1979 a new American law, the so-called "Holtzman Amendment", came into being as a result of the strenuous efforts of three Jewish legislators, Elizabeth Holtzman, Joshua Eilberg and William Lehman,, and the major Jewish organizations supporting them. With this entirely Jewish law, the "OSI" (Office of Special Investigations of the Justice Department) was created. The aim was/is to ferret out alleged "Nazi war criminals" who after World War II made it to the United States.

The fact that the designation "war criminal" can be stretched very thin, and that somehow the Allies seemed to have been angels in camouflage outfits during the same war, did not deter the 30odd (mostly) Jews who began working at the OSI. From the beginning it was made certain that at least ten of the top lawyers of the OSI were Jews, probably in order to meet the requirements for a *minyan*, the smallest permissible Jewish religious conclave.

The cost to the American taxpayer of this entirely Jewish undertaking is more than \$3 million a year. The OSI has now existed for nearly 20 years, and its entire "success" rate consists of about 50 octogenarians who have in that time been deported, including Dr. Arthur Rudolph, the very man who had built the Apollo 8 moon rocket for America. This means that every utterly harmless deportee cost the American taxpayer more than \$1 million a piece. A dear price to pay for misdirected Jewish revenge, and getting rid of persons, none of whom ever committed a crime in many decades in this country. Alas, in a way it is also a workfare program for Jewish graduates of American law schools.

To what excesses the OSI "law" (the Holtzman Amendment) can lead, could be seen from a small news item which appeared on November 4th, 1998, in the Chicago Sun Times. Here is an excerpt: "Jewish community leaders applauded an immigration judge's decision to deport (Bronislaw Hajda, 74) who served as a guard in a Nazi labor camp in World War II." And Michael A. Kotzin, one of the Jews, said, "A measure of justice is achieved."

Justice is allegedly served 53 years after a war, when a former soldier is being deported, forever separated from his family and friends, and from his home of more than half a century, in spite of the fact that absolutely no crime could be proven against him? It also bears

mentioning that in 1945 Mr. Hajda was 21 years old. What we have here is not justice, but Jewish justice, namely, cruel revenge against an innocent man. How would it sound if a half century from now young Jews presently working for Jewish world organizations, by then senior citizens, were being deported into Arab lands, and to an uncertain fate, because of their current actions?

The Los Angeles Times of December 9th, 1998, contained an article about the OSI that proves both the insanity of its existence, and the effrontery of the Jews in clothing their uncivilized and anti-Christian actions in a mantle of righteousness by allegedly acting in the name and the interest of the United States. The article's headline proved the latter: "Japan Blocking Probe of War Criminals, U.S. Says". Reading further one is informed that Eli M. Rosenbaum, the Jewish head of the OSI, complained, allegedly in the name of the United States Government and people, that Japan is the only country in the world from whom "we" seek assistance (in apprehending war criminals, HS) that does not provide it.

Ironically, on the very same day, some newspapers from across the world, among them the San Diego Union and the New York Daily News, printed the following Associated Press item:

"Warsaw - Israel has refused to extradite a Jew accused of atrocities against German prisoners in Poland after World War II, the Polish Justice Ministry said yesterday. Solomon Morel, who commanded the Swietochlowice camp for Germans in southern Poland from February to November 1945, allegedly tortured inmates and is considered responsible for at least 1,538 deaths. Israel refused Poland's request for extradition, saying the statute of limitations had run out."

I would like to take this opportunity to point to Hitler's 1924 prediction reprinted on page 224 of this book, that a Jewish state would become a haven for Jewish criminals. More details regard Solomon Morel's crimes can be found in the book "An Eye for an Eye" by John Sack, Basic Books, New York, 1993. The Jewish double standard in such matters is undeniable.

May we ask the question whether Eli M. Rosenbaum and the "United States" OSI has placed Solomon Morel on its watch list, and is using the power of this nation to have this criminal brought to trial?

In the summer of 1998, the *New York Times* pointed out that the U.S. nuclear arms program has cost this nation 5.48 *trillion* dollars since its inception in 1940. It is no secret that most of the scientists and other people working on the U.S. nuclear bomb program during and immediately after the war were Jews, and there is little likelihood that this has changed since then. As a matter of fact, a careful reading of the obituaries of nuclear scientists and others connected with the "nuke" program seems to confirm that even to this day the American atom bombs are essentially Jewish made. One can state that a good part of the 5.48 *trillion* dollars went into Jewish pockets, thereby strengthening the Jewish stranglehold over the Gentile population of the United States.

Currently, perhaps the most pronounced example of Jewish conspiracy, either as a result of the subconscious genetic summons, or due to rational thought (but which nearly every Jew would deny that it is a conspiracy), is the matter of the so-called "Nazigold" and its possession by Switzerland (and others) that is described elsewhere in this book. As far as we can ascertain, this conspiracy at the behest of World Jewry started as the brain child of a few Top Jews of one single major American Jewish group, was immediately being picked up by other Jewish organizations, then by the "World press" with Jewish writers and reporters in the forefront, and finally became a diplomatic matter of the highest reaches of the Western (Jewish-led) governments. Currently, the Top Jews are using the terminology, "The United States Government demands..." when laying down their conditions to the hapless Swiss. Nobody in the world doubts that the matter is a strictly Jewish undertaking solely in the Jewish interest, but few people dare to say so openly, for fear of the Jews.

Proof for the fact that the entire "Nazigold" affair was concocted not really in the interest of the relatively few hapless Jews who might have legitimate claims against Swiss banks, but in the furtherance of the world-wide Jewish agenda, and, specifically toward the end of creating "Eretz Israel", could be seen from this notice that appeared November of 1998 in several newspapers:

"Edgar Bronfman, Stuart Eizenstat, Alan Havesi and Aiphonse D'Amato participated in a November 17th, 1998-ceremony in the Knesset, the parliament of Israel, that had been arranged by Prime Minister Benjamin Netanyahu. Each of the men named received the order "Conscience and Courage" for their role in reaching the agreement with Switzerland which forces that country to pay \$1,2 billion in reparations to the Jews."

Note that three of the recipients of the high Zionist award are "public servants" in the United States.

At times, the Jewish leadership has to revert to drastic actions in order to "wake up", so to say, most of its flock. This happens especially then when too many Jews fell for the words "assimilation" and "integration" spouted for the benefit of the Gentiles by Jewish leaders. The truth is that Judaism spurns both assimilation and integration, and does not want to lose its adherents to the prevalent civilization in which Jews live at the moment. The aim is to safeguard the "eternal" survival of Judaism by making it impossible for any Jew to abandon his "faith". And "faith" in this context means nothing else but vigilant allegiance to an anti-social belief system.

The question as to why of all ancient peoples the "eternal" survival of the Jews should be guaranteed, has not been satisfactorily answered. We do not cry over demise of the Sumerians, the Hittites, the Assyrians and the Scythians, why then should we be so concerned about the Jews, who ethically and morally do not seem to have progressed since ancient times? How would we receive an ancient Pharaonic Egyptian if he were suddenly to appear in our midst, and declared that he wanted to re-institute a regime such as existed when the great pyramids were erected? Well, the Jews are spiritually not far removed from such a supposition. Yet we take them seriously.

It seems an established fact that currently more than half of young Jews marry outside of their "faith". This proves conclusively that many Jews are simply fed-up with the pressures and blackmailing inherent in being a Jew. I have stated before that nobody suffers more from propaganda and blackmail by the leaders and activists of their own group, than do the Jews. Unfortunately, the rabbis, just like the leaders of any religious sect, do not want to lose their flock, and they use any and every means to recapture the souls of a recalcitrant.

Two examples of drastic, and for most Gentiles totally incomprehensible, actions that must be considered massive "wake-up" calls, need to be mentioned:

In order to fulfill Jewish prophecies, and realize Zionist aims, in the 1930s it became desirable that hundreds of thousands of German Jews should settle in then sparsely populated Palestine. Up to then all efforts had failed to have many of the world's Jews make *aliya*, i.e., move to what was to become the Jewish homeland, Israel.

Although Hitler had come to power in Germany in 1933, and had immediately begun to curtail Jewish power and influence, and furthermore made Jews second-class citizens telling them in so many ways that their continued presence in the Reich was not wanted, five years after *Der Führer* became chancellor, more than half the German Jews, over 300,000 of them, still remained in Germany. Few had any desire to move to the Middle East or elsewhere. Determined action by the Jewish world leadership was needed to make the German Jews change their mind.

It so happened, that in November of 1938 a young Jew, Herschel Grynszpan, murdered a German embassy official in Paris. (The real reasons for this act are still clouded.) A few days later, on November 9th, 1938, while the entire top German leadership was assembled in Munich for a festive occasion, well organized anti-Jewish riots occurred in many cities of the Reich: Synagogues were torched, Jewish businesses were attacked and their display windows smashed, and many Jewish activists and ordinary citizens were arrested, a few murdered. This was the so-called Kristallnacht.

The result was two-fold: The resurgent Reich suffered a serious public relations defeat all over the world, and suddenly large numbers of German Jews swamped the consulates of other nations, asking for immigration visas. Great Britain, which had the mandate over Palestine, was forced to allocate quotas to Jews now wanting to go there.

Although some people still blame the "Nazi" leadership, and especially Joseph Goebbels for the outrages of the Kristallnacht, there is now more than ample evidence to look for the true instigators of the Kristallnacht among the Jewish World organizations, and especially among those that were at that time located in Paris, France. It bears remembering that immediately after Hitler's assumption of power more

than five years earlier, thousands of the major political "anti-Nazi" activists, among them many Jews, had left the Reich for the rest of Europe. Some of them knew the inner workings of the nationalist socialist movement inside out. It is also a fact that among the Jews are many gifted impersonators. It was no problem to find German Jews who were able to pretend to be higher SA leaders, and thus bark, per telephone, orders to storm trooper underlings who were in charge of district offices while the higher German leadership had been assembled for the "Day of the NS Movement" in Munich. The rest is history, and the hoped for result was achieved: "Israel" had benefited greatly.

The other example closely connected with the idea of a Jewish conspiracy (i.e., an action by a few at the very top of the Jewish hierarchy that subsequently altered the collective behavior of masses of Jews,) and which had great ramifications for the future, was the worldwide publication, in 1920, of the so-called "PROTOCOLS OF THE LEARNED ELDERS OF ZION". These 24 Protocols are supposed to be the minutes of a meeting of Top Jews that was held in the late 1800s, possibly the Zionist meeting held at Basle, Switzerland in 1897. This work had allegedly been discovered in Russia in 1901, and was first published in that country in 1905 by Professor Sergyei Nilus, a priest of the Russian Orthodox Church.

Ever since their translation into English and their public appearance in London in 1920, the "Protocols", as they are generally known, have generated vociferous protests by the Jews that they are a fake, an abomination, a slander and an outright fraud. In 1934, the Oberjuden even managed to get a judicial judgment to that effect in Switzerland. Perhaps the best answer concerning the validity of the Protocols comes from Henry Ford, the premier American auto builder, who was more than anybody else responsible for putting America on wheels. When asked on February 17, 1921, in an interview with the New York World, his opinion about the validity of the Protocols, Henry Ford answered thus::

"The only statement I care to make about the Protocols is that they fit in with what is going on. They are sixteen years old, and they have fitted the world situation up to this time. They fit it now."

Now nearly 80 years have passed since Ford's statement, and we most certainty do know more about Jewish aims and actions than our

predecessors. We therefore may be able to come to a better judgment than this venerable American tycoon. Alas, the answer remains basically the same, except that more years have gone by.

Because the booklet, The Protocols of the Learned Elders of Zion is not generally available, and we can imagine that in the light of current happenings more Americans than ever would like to come to their own conclusions about this important work (whether it is a fake or not,) we are going to reprint the text at the very end of this treatise, with an added comment about its validity. However, in order to make it possible for the readers to really come to a sound judgment by themselves, we purposely omitted all "non-protocols" text, such as the introductions from 1920 and 1922, and the synopsis generally found before each single Protocol.

Ironically, ■ few months ago, on May 29, 1998, a large book review appeared under the title: "A lie that will not die", in the well-known German newspaper DIE WELT. The author of the article, seemingly a Gentile by the name of Jost Nolte, wrote about a book titled, "The Protocols of the Elders of Zion, the anatomy of a hoax," by an Israeli female judge, Hadassa Ben-Itto. Ben-Itto's main thesis seems to concern mainly the Swiss trial of the early thirties, and she also seems to give an extensive background as to the original sources of the "hoax" as she sees it. In other words, this was one more effort to denigrate the Protocols.

Jost Nolte agrees with the Israeli lady jurist that most people who believe in the genuineness of the Protocols seem to be crazy, and that the Protocols themselves are *Schund*, namely, garbage.

Unfortunately, Mr. Nolte did not find it necessary to provide his readers with even one sample from the writings that can be found in the Protocols. Since the Protocols have been *verboten* in Germany since 1945, and are simply not available there, the readers of DIE WELT are really walking in the dark, and must take Mr. Nolte's words at face value. Thus, one-sided propaganda is made.

Viewed from the vantage point of the present, and having the text of the Protocols in mind, (no matter the reason for which this work was published, and by whom,) we can assume that at first the destruction of the major continental monarchies and their dynasties was one of the primary goals of the Jewish leaders. Obviously, the emperors,

tsars and kings, and many other members of the European continental aristocracy had long stood in the way of what the Jews called a true and lasting emancipation (a term which always indicates that the Goyim caved in to Jewish demands, while the latter enhanced their special advantages and privileges.) World War I was purposely started when the timing seemed right. It did not just "happen". In fairness it must be mentioned that besides the Jews it was other groups and individuals who thirsted for war. Other Jewish aims at the time were, as always, the general increase in Jewish wealth, and further encroachment into numerous "Aryan" institutions (for instance, the educational establishments everywhere) which hitherto had prevented the Jewish leadership from brainwashing the coming elite of the nations.

At first seemingly outside of the mainstream of Jewish thought and action, two 'renegade' Jewish pincer movements developed in the nineteenth century with which at first only minorities of Jews were attacking the non-Jewish world: Communism and Zionism. But in both instances, the bulk of the Jews everywhere lent tacit support to these movements, however much they philosophically might have despised their stated aims. Most Jews seem genetically programmed to feel drawn to any action which they perceive as being of all-Jewish origin and in greater Jewish interest, (i.e., as long as it harms the Goyim) even if as individuals they may not agree with the professed aims of the persons involved.

The idea of Communism had lain dormant for ages but one can say that *modern-day* Communism found its first serious, and for the masses coherent, expression during the French revolution. In the latter, Jewish thought and action played a not inconsiderable role, as has been proven by a number of prestigious writers who seriously studied the matter. But it was the German Jew Karl Marx, the scion of a rabbinical family which had assimilated into Protestantism, who, along with his friend and supporter Friedrich Engels, really created Communism as we know it. In 1848 both Marx and Engels wrote and issued the "Communist Manifesto". Later, while he was in exile in England, Karl Marx wrote "Das Kapital", the Communist bible.

Following the initiatives of Marx and Engels, Communist agitation became increasingly vocal and vehement in the years leading to World War I. While the primary goal of the Communist leaders had

been the capture of the minds and allegiance of the working class in Germany (and to a lesser extent in France and England,) the Russian-Japanese war of 1905, and the associated attempt at revolution in Russia in the same year, moved the action to that nation. Only 12 years later, near the end of the World War I, that branch of Russian Communism which was known as the "Bolsheviks" was able to take power in the most eastern reaches of Europe, and to unleash a terror system the likes of which the world had never experienced before.

It is estimated that more than 60 million people, among them almost the entire elite of Russia, Ukraine and the Baltic nations fell victim to the murderous Bolsheviks. It will take these nations hundreds of years to recuperate from the losses sustained between 1917 and 1991. when (the open) Communist rule over Russia finally ended. Tragically, but conducive to the understanding of the basic nature of this essay, it must be mentioned that more than ninety percent of the first several hundred top leaders of the Bolshevik revolution were Jews. The Bolshevik revolution of 1917 was without doubt a Jewish revolution. It was the first large-scale attempt by the Jews in modern times to rule an essentially Aryan nation. As was to be expected from them, the Jews, once in absolute power (their eternal goal), dropped all pretense of tolerance and compromise. They ruled the only way they can rule due to their very nature: by terror. The Jewish-Bolshevik experiment failed as it was bound to fail, for it is against nature that parasites openly "rule" their host.

Many people, not all of them Jews, will take issue with my frequent depiction of the Jewish behavior toward others as being "parasitical," and they point to the undoubtedly beneficial contributions of numerous Jews toward the betterment of society. But here one must weigh one against the other: Is a society better or worse because of the Jews in its midst? From the experience of my lifetime I tend to believe the latter. Not every living thing depending on another species for sustenance is parasitical. Our house pets, for instance, whom we feed and take care of, give us much more in joy and loyalty then we can ever repay. Jewish behavior, unfortunately, tends toward excesses of one kind or another, and in the end it always leads to the destruction of the very society upon which the Jews had depended for their very own existence.

Because of the Jewish quest for absolute power, and their love of terror as an instrument to exert this power, Jewish rule over others can never be wise and benign, and therefore it is always doomed to fail.

Joseph Stalin, the Communist leader who, after the part-Jew Lenin had died, took over the government in Russia, which by then had been renamed the "Soviet Union", was at first ambiguous about the Jews with whom he had to share power. However, there are indications that he had early recognized Jewish ambitions, and tried to curtail them. A blood-thirsty tyrant himself, he had no compunctions to send millions of people (among them many Jews) to their deaths.

To this day it is not clear whether Stalin welcomed the opportunity or merely took the necessary steps for purposes of propaganda, but soon after Hitler had launched his preventive war against the Soviet Union in June of 1941, the Bolsheviks discarded the promotion of international Communism, a typically Jewish scheme, and instead began to rally the Russian people for the defense of "Mother Russia". Throughout the war the promotion of Russian nationalism was given preference to internationalism. This was counter to Jewish ambitions, which permit only one nationalism: the one in favor of a Jewish state. As a result, after the war, the break between Stalin and the Jews became irreversible. By 1953, the Soviet dictator seriously entertained the idea of sending all Jews of the Soviet Union to Siberia. Soon thereafter Stalin died; he was probably murdered by the part-Jewish secret police chief Lavrenti Beria, who himself was executed only months later.

After Stalin's death, the Jews in the Soviet Union were never again able to regain the power they had possessed in Lenin's time. One can assume that Aryan Russians of the World War II-generation, many of whom had in the battles been imbued with nationalism, had recognized the Jewish danger, and resisted it whenever and wherever it was possible. For instance, there were times when at many Soviet universities a numerus clausus was invoked which prevented that more than a given percentage of Jews being accepted as students, or too many Jewish professors becoming part of the faculty.

It is entirely possible that the hidden masters (Jewish and others,) living in the Western world, had determined that their power in the Soviet Union was waning, and that therefore this brutal regime was

allowed to collapse as it did, officially being 'disassembled' in 1991. As a result, hundreds of thousands of Soviet Jews, many, if not most, of them having been Communist officials and members of the dreaded KGB, were, on the strength of a Jewish law*, allowed to emigrate as "refugees" to the United States. In this country they now receive pensions, Medicare benefits, supplemental Social Security benefits, food stamps and government subsidized apartments in the best locations, without ever having contributed one penny toward the American social contract. They are far better off than most American war veterans. They are true human parasites.

*The Lautenberg Amendment

Even to this day it is difficult to ascertain to what extent the socalled Cold War that lasted from about 1947 to the mid-eighties, was merely a sort of international shadow boxing, or whether the mutually expressed threats during this time were real. The truth is that at no time in these four decades was the close connection between high-ranking Soviet Jews and equally high-ranking American Jews ever severed. As a matter of fact, there was almost daily contact between the numerous Jews in the Soviet and American "disarmament" (and other) committees stationed in Geneva, Switzerland, and if messages or other important secret papers had to be exchanged in a hurry, there were such Oberiuden as Armand Hammer and Robert Maxwell, with domiciles in both Moscow and Washington (or New York,) who were able to fly to both places in their private jets. Unfortunately, at the very same time, and especially from 1961, when the Berlin Wall was built, to 1989 when it was finally breached, hundreds of millions of (mainly) Aryan Europeans were caught on both sides of the Iron Curtain, and could often neither see nor write to close relatives "on the other side" for decades.

In other nations of the world, outside of Russia, Communism developed frequently along different lines but wherever the "Reds", as they were also called because of the red flag which is their most hallowed symbol, took power, they *always* were murderous, intolerant, brutal and destructive, <u>and</u> more often than not their leaders were Jews, or had been closely aligned with Jews. Eastern Europe, East Germany, China, Cambodia were the signposts of a Jewish idea realized, and, as was to be expected, gone wrong.

Not all Jewish undertakings to impose their absolute rule under the guise of Communism on the hapless masses were successful. For instance, shortly after World War I, attempts by Jewish Communist activists such as Bela Kun, Rosa Luxemburg and Kurt Eisner to take over or retain power in Budapest, Berlin and Munich, failed. In the latter city and as a direct result, the nemesis of both Judaism and Communism, and therefore the spiritual savior of the Aryans, Adolf Hitler, arose.

In the United States, Communism as a messianic movement of the working class never had a chance. But even here many Jews were prominent in the leadership of the Communist Party USA, of the socalled socialist movement, and in the most leftist of the labor unions. Earlier than in Europe, American Jewish Marxists (or European Jewish Marxists who came to these shores,) realized that it was more important to imbue the scions of the wealthy WASP-elite with the Marxist dogma, meaning, brainwash them, than it was to try to convert the teeming masses of the proletariat. It was not long after this realization that the top universities of the United States, and especially the Ivy League institutions, became the cadre schools for a new type of Bolshevism, that of the Western nations. It was this very system which openly assumed power of this nation when Bill Clinton became president in 1993. It is no coincidence that Clinton's cabinet, rather than mirroring the face of America, as is claimed, is a government of left-leaning Jews and other minorities. In my opinion, almost all of them are "Bolshevists", and their actions prove it. The wholesale executions, and the death camps of an American GULAG, may not be far away.

The paragraph above deserves the added comment that the brainwashing of American WASP-students began in earnest, when as a result of the 'liberalization' of American society, the restrictions on the numbers of Jews accepted as students and faculty members at institutions of higher learning were abandoned. It soon became apparent how wise the U.S. elite of the last century had been in putting these restrictions in place. Once these limits were removed, it took the Jews only a few years to raise their percentages of student and faculty positions at, for instance, Harvard, UCLA and Yale, from a numerus clausus that approximated the Jewish presence in the general population to numbers that were ten times larger. And it was the ubiquitous, leftist Jewish professor, with his unkempt hair; baggy blue jeans; un-ironed

shirt; slovenly jacket, and the eternally sorrowful look a la Elie Wiesel (the professional Holocaust survivor and defamer of Germans,) who set the new standards; standards which everywhere and in every field of endeavor were harbingers of a general decline.

(My naming Nobel peace prize laureate Elie Wiesel a defamer of the Germans may cause discomfort for some people. As proof for my contention I shall herewith reprint a few sentences from Wiesel's book "Legends of our time" (Avon Books, Bard Edition, 1970, page 177):

"Every Jew, somewhere in his being, should set apart a zone of hate - healthy, virile hate - for what the German personifies and for what persists in the German. To do otherwise would be a betrayal of the dead."

After readers have perused END TIMES / END GAMES, they ought to compare the Gentile writings therein with the excesses of hate one can easily discover in Jewish writings. Yet, it is we who are called the haters.

In this context, please consider the following:

Germans-Americans, of whom I am a political activist, will never automatically defend one of theirs who has committed a crime in this country. As with many other ethnics, we feel that the misbehavior of an individual reflects on the entire group, and so we want to have nothing to do with him. As a matter of nobody is more harsh in the condemnation of wrongdoers from within their group than are the Germans. At times this leads to the ostracism of people who do not deserve to be shunned aside.

The Jews on the other hand seemingly always surround a criminal from their own group in defense (provided he has not committed a crime against another Jew!) and, while defending him to the hilt, manage, due to their power over media to make society forget about the criminal's background. Notice how Michael Milken is never referred to as an ex-convict, while David Duke's rather legal past as a youthful KKK-leader is always mentioned.

A prime example of how a criminal Jew was not only rehabilitated but became an idol of liberal, Western society, is the life of Ilya Ehrenburg, the World War II Soviet propagandist. Ehrenburg was more responsible than any other person in the Soviet Union for the unspeakable crimes committed against Germans at the end of the war. Millions of rapes of girls as young as babies, and women as old as in their eighties, and millions of brutal murders of German men and women alike, can be blamed on this single Jew's exhortations.

The text of one of Ehrenburg's calls for murder and rape, a leaflet that was printed in huge numbers and given to Soviet soldiers upon entering German territory in 1944, was reprinted in the book Zehn Jahre und Zwanzig Tage (p. 424) by Admiral Karl Dönitz, the former head of the German Navy, and the last legitimate president of the German Reich:

"Kill. Nothing in Germany is guiltless, neither the living nor the yet unborn.

Follow the words of Comrade Stalin and crush forever the fascist beast in its den.

Break the racial pride of the German woman. Take her as your legitimate booty.

Kill, you brave soldiers of the victorious Soviet Army."

The kind of excesses that were the result of such expressions of hate can be read in Alexander Solyshenitsin's book GULAG ARCHIPELAGO. According to American official dispatches, Europe had not seen cruelties, rapes and arson on such a scale since the invasions of the Mongols in the Middle Ages. Yet, when World War II was over, Ehrenburg became a celebrated literati in the Jewish salons of Moscow, Paris and New York.

Ehrenburg's Jewishness and inborn hate came especially to the fore when he admonished the Soviet soldiers, many of whom came from the steppes of Asia, to "crush the racial pride of the German women." German soldiers would have been aghast if their leadership would have stooped to such immoral and criminal depths.

The argument was brought forth that it was the superior intelligence and general perspicacity of the Jews which quite naturally enabled them to rise to the top whenever and wherever they were unfettered by artificial restrictions imposed upon them because "of their religion." Therefore, no justified complaints about Jewish successes are possible. Here I would like to point to the situation in Germany, where in

the years between the founding of the Bismarck Reich (1871) and Hitler's ascension to power in 1933 a similar development took place. By the end of World War I the Jews in Germany had attained such power and, in spite of their small numbers (approximately one percent of the population) such an influence, that "Germany was not Germany anymore," as one perceptive writer of the period wrote. In Berlin, the German capital, for instance, more than half the doctors, lawyers and large property owners were Jews, and large segments of the cultural life of the city, as well as of the press, were in Jewish hands. To this day old German Jews speak of "The Golden Twenties", as the time when everything went so well for them, but they (as everybody else) seem to forget that at the same time a third of the German workforce was on the dole, suffering incredible deprivations. And, while the Jews became rich, the German middle class, the main stay of the nation, became impoverished..

If the Jews are as smart as they claim to be, one should assume that in the years when there were no restrictions on them in Germany, and when they practically dominated almost all important parts of German life, some of the Jews would have attained such greatness in given fields as, for instance, Goethe and Schiller in literature; Mozart and Wagner in musical composition; Kepler and Heisenberg in the sciences; Dürer and Holbein in painting; Schopenhauer and Nietzsche in philosophy; or Schinkel and Gottfried von Strassburg in architecture. Alas, nothing like this happened. It is true that, as we can currently see in the United States and the rest of the Western World, the Jews are excellent at self-promotion, and their numerous Nobel Prize laureates, especially persons outside of the scientific community, men like Wiesel and Kissinger etc., are proof of that, but their true accomplishments are far smaller than is generally believed. What makes the matter worse, however, is the fact that the Jewish preponderance wherever they are entrenched, prevents a natural selection process, and thereby automatically leads to a decline. Again a German example must suffice: In the decade before Hitler, the German music world was dominated by Jewish conductors such as Bruno Walter, Otto Klemperer, Gustav Mahler and Arnold Schoenberg, men who may have been "good" conductors but who, in the land of classical music, certainly were not superior. Only after Hitler had taken power and Messrs. Walter, Klemperer et al were fired from their positions, which caused their emigration to America, was it possible for such superior music masters as Wilhelm Furtwängler and Herbert von Karajan to come to the fore, and for Germany to regain its unquestioned role as the (classical) music capital of the world.

Having watched Jews and their behavior daily since I arrived in the United States almost fifty years ago, I can unhesitatingly state that their successes in every field which they deem to occupy rest more on cheating, lies, bribery and their group nepotism than on fair competition. In addition, and as mentioned earlier, many Jews seem to have a total lack of conscience concerning the results of their nefarious behavior toward their non-Jewish co-citizens. How else can one explain that hundreds of thousands of Soviet Jews who never paid a dime into the American social system come to this country, and not only accept financial benefits the aged average American can only dream of, but also move into low-rent apartments in buildings that had originally been built for elderly Christian Americans who now, as a result of Jewish egotism, may become homeless. And, at the very same time when the U.S. Veterans Administration drastically curtails medical benefits to deserving American vets, one of the Jewish Senators in Washington is trying to introduce a law to place Soviet (Jewish) veterans of the Red Army on an equal basis with American vets, and make the former Communist soldiers eligible for American benefits.

Jews never seem to think of the fact that if members of one group occupy too many (i.e., way beyond their percentage in the general population) well-paid and influential positions, someone else is being cheated out of a chance for advancement. The current Government of the United States, for instance, is overrun by Jews who make up but 3 percent of the population, while it is difficult to find a German name amongst them. This of a group which constitutes about a quarter of Americans.

At the time of this writing, about 20 percent of the faculties of the Ivy League universities and other top institutions of higher learning are Jews, and we have statistics that show that up to 40 percent (!) of the students at these universities have a Jewish background. Apart from the fact that nobody in America but Jews themselves are allowed to point to this anachronism (after all, if someone gets too large a piece of a pie,

another one is definitely getting short-changed,) the future ramifications of this injustice can only be guessed,. Will America be the better for it? I doubt it!

Jews also have a trait that generally seems to be found only in the most primitive societies: They are totally unable or unwilling to accept collective responsibility. As a matter of fact, if some of their shenanigans or harmful actions are discovered and directly traced to them, they fight tooth and nail not to be collectively held responsible, although most of their actions are the very result of collective action (albeit, generally because of their genetic make-up). Interestingly, no other people is so adept in placing blame on other peoples or ethnic and religious groups for actions which are often only caused by their nonelected leaders, and if at all possible, the Jews demand reparations for alleged aggressions against themselves even from generations born long after the alleged anti-Jewish crimes did occur. Note the guilt complex with which the Jewish controlled media has been able to imbue presentday Germans because of events or non-events of World War II. Should someone, however, venture the idea that the Jews collectively ought to pay reparations, and make other amends, to the hapless Palestinians for fifty years of oppression, or to African-Americans for the considerable Jewish participation in slavery, then the mere mentioning of this idea will be declared as a sign of extreme anti-Semitism.

It is interesting to note that one of the most important precepts of modern Christianity seems to be the belief in the inborn sinfulness of mankind. Furthermore, it is (now) constantly impressed on the gullible minds of the Christian masses that their religion has its roots in Judaism. Therefore, the relatively new term "Judeo-Christianity" was coined, and it seems a must-use for Christian Zionists, of whom there are many. Yet, a diligent reading of Jewish publications, religious or not, provides proof that the word "sin" is rarely, if ever, used in Jewish sermons or admonitions. Are the Jews without sin? No matter what they do?

The culmination of Jewish influence at U.S. universities came about in the sixties, when not only the war protesters but also the so-called Civil Rights movement made a lasting imprint on the American psyche. The draft dodgers and rioters of that era have now come of age, and, be they Jews or Gentiles, are occupying the highest positions in the land, with President Clinton and his gang being the foremost example. It

is no coincidence that the ethical and moral behavior of these people is repulsive to most citizens. Proof that a time akin to Sodom and Gomorra has arrived.

One point relating to the Jewish collective behavior toward their friends and neighbors in the United States must not be forgotten: While the past history of Europe may provide the Jews with some sort of justification for their anti-social and egotistical actions on the Old Continent, it is clear that the Jewish grab for power in the United States is not only unconscionable and unethical but, in many instances, downright criminal. Apart from a very small pseudo-aristocratic elite with ties to the British isles, the great multitude of European immigrants to which we must count the Jews, fared here equally well, or equally bad. Books have been written about the hardships of the Germans, the French, the Poles, the Irish, the Italians and all the other groups that settled here. Oftentimes they were horribly exploited by the descendants of earlier white settlers, and there were instances of European whites having been forced to work as slaves. It also bears mentioning that at no time in United States history was this land free from discrimination, and viewed objectively, almost every single European tribe was, at one time or another, seriously discriminated against. The Jews have absolutely no excuse for trying to elevate themselves here, on this continent, above all others, and try to rule them in a feudal manner. In doing so, they are betraying the very ideals upon which this nation was founded.

The other Jewish political pincer against the non-Jews of the world, namely Zionism, began as a minority movement in Austria at the end of the last century. While the Jewish saying, "Next Year in Jerusalem", had been piously expressed for centuries or much longer, the idea of creating a Jewish national state along modern lines is relatively new. One can directly trace it to a seminal work titled, Der Judenstaat by Dr. Theodore Herzl, a Viennese Jew. Herzl proposed that eventually "all" of the world's Jews move to Palestine, and there found a state for themselves. At first most of the Jews in the Diaspora (i.e., those living outside of the Middle East) were cool to the idea, and especially the assimilated Jews of Western Europe and the United States vehemently opposed it. But the Zionists, as the disciples of Herzl were called, slowly gained ground, and in 1917, in the midst of World War I, they managed to have the British Government (which for all practical

purposes then controlled the entire Middle East,) issue the so-called "Balfour Declaration" which called for the establishment not of a Jewish state but of a Jewish "homeland" in Palestine. That the Balfour Declaration also demanded fair and equitable treatment of the Arabs populating the area in question, and called for a peaceful co-existence of these two Semitic tribes, was, by the Zionists, soon forgotten.

However, Zionism really came to the fore during World War II. Ironically, it was Hitler's aim to rid Germany of Jewish power and influence (but originally not necessarily of all of its Jews) that generated the first great emigration of European Jews to Palestine. Since the Zionists professed the hope to live in their new homeland normally, like all other peoples do, they took steps to create agricultural kibbutzim (community farms). They assumed correctly that healthy farm families are the backbone of a nation, and they were willing to start with this premise. It is known that a number of young German Jews who had expressed interest in emigrating to Palestine, and there to live on the farms, received agricultural training in schools run by the SS. There also existed the so-called transfer agreement between the Hitler Government and prominent Jewish organizations to the effect that Jews were able to sell their properties in Germany, and the Hitler Government, which had few gold reserves to transfer abroad, in exchange shipped Germanmanufactured goods to the Jewish settlers in Palestine.

The more radical wing of the Zionists, consisting almost exclusively of Eastern European Jews was, then as now, more aggressive and therefore more successful than were the generally bourgeois Jewish groups of German origin. These Zionists believed that a 2,000 year-wait for a Jewish state had been too long, and they did everything within their power to speed the process of creating what later became the State of Israel. These Zionists realized quite correctly that one cannot create a viable state with just a few hundred thousand people, and they were also aware that of the millions of Jews living in the Diaspora only a small percentage would be willing to sacrifice everything and move to the Middle East. But how does one convince millions of people to abandon their homes and businesses and emigrate to a land where, unlike in more civilized Central and Western Europe, and the United States, no assurance of a peaceful and fruitful life exists? Through war and terror!

In 1938, the Zionists had managed to speed the process of Jewish emigration from Germany to Palestine by organizing the excesses of the *Kristallnacht*. The German author Ingrid Weckert, who in 1998 was convicted for writing facts which allegedly incite hate, wrote a book about the Crystal Night* in which she traces the orders for the SA (storm trooper) excesses to Zionist organizations in Paris. For German Jews who grew up in the Reich, and knew the German psychology well, it would have been a simple matter to impersonate higher SA-officers, and get underlings to "exact revenge upon the Jews in Germany because of the assassination of *Legationsrat vom Rath*."

* FEUERZEICHEN, by Ingrid Weckert, Grabert-Verlag, Tübingen, Germany

World War II led to tremendous population upheavals in Eastern Europe. By necessity, the German Government had to view nearly all of the Jews in the German realm, reaching from the Atlantic to near Moscow, as enemy aliens. At first it was thought possible to contain the Jews in large ghettos near industrial cities, such as Warsaw, Kovno and Lvov but it was soon apparent that this solution became untenable because the ghettos were used by the Zionist underground as staging areas for terrorist attacks against the Wehrmacht and the German administration.

By 1940, a year after the occupation of Poland, the German leadership realized that another solution had to be found to contain large numbers of Jews and other allied partisans without straining the resources of the German Armed Forces too much. Thus the huge concentration camps near industrial complexes, such as Auschwitz, were born. This latter camp alone could accommodate more than 250,000 internees with a minimum of guard personnel.

When the war was over, tens of millions of people clogged the roads of Europe. Millions of former soldiers, POWs, forced laborers and refugees from combat zones made their way home. Other millions (especially Germans) were uprooted from their homes in East Germany, and sent West to an uncertain fate. For whatever reason, few Jews who had been freed from the concentration camps and ghettos returned to their former domiciles. It is alleged that the Christian population there had made them unwanted, but this statement must be viewed with a grain of salt. Apart from a "Government"-organized anti-Jewish pogrom

in Kielce, Poland, in 1946, no major anti-Jewish excesses are known. It also bears mentioning that at the time of the Kielce pogrom the Polish Secret Police was totally in Jewish hands.

Whatever the reason: most Jews who survived the war and its ravages, the very people now being promoted as "Holocaust survivors", tried to reach areas under western allied control, rather than go back to their former homes. One can safely assume that "someone" had promised them riches and preferences if they went West. Besides, the now idealized Jewish "shtetls" of Eastern Europe were, as a rule, hell holes of poverty and disease. Who would want to go back to that? Millions of Jews ended up in the countries allied with the United States: 500,000 "Holocaust survivors" went to Palestine, hundreds of thousands each to the U.S., to France, to Argentine, Brazil and elsewhere. It is told that a decade after the war, the German Government had received restitution demands from more than 4 million individual Jews living on the west side of the Iron Curtain. And all of them were "survivors".

The 500,000 mostly Eastern European Jews who went to what became later the Jewish state of Israel (note that there is rarely talk of the "nation" of Israel, for the word nation designates all Jews in the world, and not just those in the Middle East). These half million were really the founding stock of the first Jewish country since biblical times. And once the billions of dollars of German reparations, and the additional billions of American aid, began flowing into this parasitical entity, Zionism had reached its first goal, namely a Jewish state playing the role, with the support of almost the entire World Jewry, of a world power.

To some readers my constant reference to Israel as a parasitical state may seem unfair and perhaps even unwarranted. However, the facts bear me out: Without foreign assistance Israel could not exist for much more than a year.

Here are some figures of interest that tell the true story:

In spite of the fact that Israel got all the land on which the Jewish state is now located for nothing (i.e. the original Arabian owners of the land were driven out without any sort of compensation or buyout,) and even though very many of the Jewish immigrants to Israel had received an excellent education in the lands where they were born, this

new Jewish homeland is heavily indebted, and so far has accomplished very little in the fields of the arts, technology and general science.

It is estimated that the *yearly* cost of Israel to the American taxpayer is approximately \$10 billion. Albeit officially, economic aid to Israel is said to be \$1,2 billion yearly, and military aid is an additional \$1,8 billion. Recently, with great fanfare, it was announced that Israel would voluntarily give up some of the economic aid. This for the obvious reason that a country, a third of whose citizens can afford to spend their vacations abroad each year, ought not to depend on the largess of a nation most of whose nationals cannot afford any vacation at all. But reading the fine print of the Zionist proposal regarding American aid one can discover that only a reshuffling of the money is intended: The amount saved on economic aid is planned for an increase in military aid. Thus the American Goyim are once more cheated by the "Forever Persecuted". And no American establishment paper dares to write the truth.

In November of 1998, 3,000 delegates of Jewish American charitable groups convened in Jerusalem in order to organize a super agency for the collection and distribution of monies garnered by these organizations for Jewish purposes. (What other ethnic or religious group could afford to transport 3,000 delegates to another continent for an conclave?) In this connection it was stated that the United Jewish Appeal collected \$1,6 billion last year, to which "another 3 to 4 billion dollar must be added from a national network of affiliated (unspecified, HS) institutions." The question I have to ask is: Where do the Jews get all this money in spite of the fact that they produce very little of the life essentials (food, shelter, clothing, raw materials) needed to sustain a large population?

(Some of this money does not go to Israel directly but is used by the U.S. Government to pay interest on the billions of dollar given or allegedly lent to the Jewish state.)

It is known that the Germans have paid to the Jews of the world about \$100 billion during the last four decades as reparations, and much of this money went to Israel. However, there are indications that this figure is in reality much higher. For instance, only recently, in 1997 and 1998, the Israelis received from Germany 3 of the most modern, <u>nuclear-missile</u> carrying submarines, two of which were given free.

From other countries in the world there also has been a steady inflow of goods and monies to Israel, much of it as donations by foreign Jews and their organizations, but more yet through supposed "mutual assistance" agreements, for instance, of universities, whereby the Israeli institutions were always the receivers of more than they gave.

Lastly, a small item in the EUROPE magazine of the European Union (May 1998 issue) pointed out that in 1996 Europe exported to Israel goods worth \$11.3 billion, while importing Israeli merchandise of only \$5.8 billion. This leaves an unpaid Israeli debt, for one year only, of \$5.4 billion, or \$1,000 per Israeli citizen.

What do the Israelis do with the monies they scrounge off of others? While only 20 percent of Americans can afford to spend their yearly vacation abroad, 30 percent of Israelis do so (with American and German money - the shekel is not being accepted anywhere in the world because it is worthless!) It is reported that between 20 percent and 30 percent of passengers on cruise ships are Jews, many of them Israeli citizens. Americans who are glad if they only have to pay a dollar for a pound of bread, may be interested to know that the Israelis get theirs for half the price, thanks to generous U.S. support. But the final straw is statistics on home ownership: More than 73 percent of Israelis live in privately owned homes, compared to 66 percent in the land of the friendly givers (the United States.) And to top it off, Israelis pay only about 4.5 to 4.8 percent interest on mortgage loans, again about half what U.S. banks demand from generally impoverished Americans.

To reiterate: Israel is a parasite state, living off the earnings and savings of others. When the money from abroad stops coming in, the Jewish state will collapse. On the other hand, here is my personal dictum (which would also go for Germany and others): A country that cannot exist without external help, has no right to exist!

Visitors to Israel are usually told that it was Jewish ingenuity and efforts that made the (Arabian) desert bloom. But what are the facts? Nobody seems to remember that almost the entire Israeli infrastructure was created by the Germans as a result of the reparations (tribute) the German people is paying to the Jews. Once the open-ended "restitution" agreements were signed in 1952, Israel became the recipient of the following from Germany:

A fleet of ships, including 41 freighters, 4 tankers, I huge fishing vessels 2 cruisers and 4 passenger lines. The Germans built five power plants. The Israel railroad system was in its entirety rebuilt and modernized, and 400 freight cars plus numerous engines were provided. The Germans also installed, free of charge, an entire telephone system with modern underground cables, and material and finances were provided to start more than 1,300 new companies,. Germany also paid for the restructuring of the major roads in the Holy Land, and has always been more than generous in providing (free) military assistance to the Jewish state. It bears remembering that all material given to the Israelis was brand-new, just as are the three nuclear submarines given recently.

As explained in both "foreign" treatises reprinted in this book, namely, Major Osman's "THE CONQUEST OF THE WORLD BY THE JEWS", and "THE PROTOCOLS OF THE LEARNED ELDERS OF ZION" which came to us via a Russian priest, it is the aim of the Jews to rule the world. Therefore, the establishment of the Zionist state in the Middle East was only a first step toward reaching this goal. The second step, namely, the grasp for world domination, required control over a larger nation which could be used as an instrument of Zionist power. And that is why the Jews set their sights on the United States.

During the time of the revolutionary war, only relatively few Jews lived in the original 13 states, and apart from a few moneylenders, Jews did not play a major role in the founding process of this nation. However, it must be pointed out that, besides deeply ingrained Christian beliefs, freemasonry and its ideals played a not inconsiderable part in the establishment of this republic. This can still be seen in many of the symbols used by the United States Government today. And it must not forgotten that freemasonry is a direct extension of Judaism, not of Christianity. Most Freemasons are Noahides, namely Christians who are often unwittingly promoting Judaism. It is also a well-known fact that converts to any creed or religion are usually more vehement in the defense of their new belief than are persons born into it. This may account for the un-Christian actions of those members of the American elite who have high degrees in freemasonry.

For more than a hundred years American Jews quietly and steadily built up their power base in the United States. By the turn of the 19th to the 20th Century, they were for the first time ready to assert their control: It is difficult to ascertain who really blew up the U.S. battleship "Maine" in the harbor of Havana, Cuba in may of 1898, but the result was the destruction of the Spanish empire which had been vehemently hated by the Jews for their 1492 expulsion from Spain.

In 1913, Top Jews played a major role in establishing the Federal Reserve Board, a private monopoly bank that took control of the United States currency, and with this step the Jews gained financial control over this country. Henceforth, the United States foreign policy was almost exclusively used to further what the Jews themselves call the "Jewish agenda".

Regardless of who must really accept the blame for the outbreak of World War I (it wasn't Germany, as is still maintained!), there is little doubt that from the start the U.S. Government or its agents assured the growing brutality and the extension both in area and time, of this conflict. Proof can be found in the sinking of the liner "Lusitania" by a German U-Boat in 1915. This ship was carrying large amounts of munitions, and that is why it sank so fast. It is also true that without munitions imports from America Great Britain would not have been able to stay in the war for 4 years. France also kept on fighting only because the entry of the United States into the war had been promised. Without U.S. assurances and assistance to the Western Allies, World War I might have ended in 1916 with a stalemate (and therefore with a peace treaty acceptable to all parties.)

As World War I ended, the United States of America was one of the top world powers, and those who controlled the United States had gained immeasurably. Also, one of the primary goals of Jewry, namely, the destruction of the major European dynasties in Russia, Germany and of the Austrian-Hungarian monarchy had been accomplished. The populations of these nations (and those that had been controlled by them, like the Poles, the Czechs, the Croats and others) were ripe for picking. Having been accustomed to benign feudal rule for centuries, these peoples proved helpless against the Jewish onslaught that now began.

World War II was a logical, and almost unavoidable consequence of the unfinished prior world war. Personally I view both

world wars as one, namely, as the second Thirty Year's War of European history (the first was between 1618 and 1648). When World War II ended, only two superpowers were left in the world, the United States of America, and the Soviet Union. At the time both of these immense countries were largely but not yet absolutely under Jewish control.

Politically perceptive as the Jews are, they soon realized that a propaganda tale, the so-called "Holocaust", the origin of which lies in the war, namely, the alleged killing of 6 million Jews through the use of gas chambers and crematoria in German concentration camps, had gained them immeasurable sympathies. At first, right after the war, the published claims emanating from Jewish sources about their war experiences were so ludicrous and outrageous that few Gentiles took them seriously. Nothing jibed, not the number of victims, not the alleged methods of killing, not the places where the "war" crimes had allegedly occurred. But as time went by, the Top Jews got their act together, and a certain consistency in their claims became apparent. Besides, they managed through some show trials of alleged war criminals to give the appearance of truth and legitimacy to the entire spectacle. Nevertheless, it took 20 years for some smart Jew to come up with the name for the alleged crime: "Holocaust", which means sacrifice to the Gods by burning. And with the near total Jewish control over the news media, it was relatively easy to make ever more people believe that "THE Holocaust" as is was now called by everyone, really had happened. But in order to make sure that this myth, which had turned into a cash machine for the entire Jewdom, would retain its role as a financial perpetuum mobile, it soon became a Jewish religious dogma. and those who even questioned the most innocuous aspect of it were declared as heretics, and henceforth chastised.

Ironically, when speaking of THE Holocaust (with a capital H), few people realize that this is the Second Jewish Holocaust of the Twentieth Century. Already on October 31st, 1919, the American Hebrew, then a widely-read Jewish newspaper, printed on its front-page an article by a Martin H. Glynn, a former governor of the State of New York, wherein this gentleman told of a "holocaust" in which "six million human beings are being whirled toward the grave." Mind

you, this was at a time when Adolf Hitler was still an unknown soldier. It is truly amazing how the Jews always recover, in the shortest of time, from such calamities. I regret to state this, but since Holocausts No. 1 and 2 were only figments of the mind, No. 3 may become the real thing if Israel ("the Jews") soon uses its "nukes" on real or perceived enemies.

The "Holocaust", the founding of the Jewish state in the Middle East, and the tremendous financial gains through the aftereffects of World War II, by which the Jews became without doubt the most wealthy ethnic and financial community on earth, brought World Jewry ever closer to the goal of absolute world domination. While almost all American presidents, beginning with Franklin Delano Roosevelt, were under strict Jewish control, it can be stated that only with the advent of the administration of President Clinton, Jewish rule over the United States became openly displayed. At the time of this writing in the winter of 1998, every single *important* ministerial post in the United States Government is occupied by a Jew.

As this reach for power by the Jews can now be clearly seen by everyone, another phenomenon, not so apparent to the masses, has appeared among the Jews themselves, and, due its importance, it must be described:

As is true with every group, Jewry also displays a facet of opinions and beliefs which often clash with each other. A great schism among Jews exists between orthodox Jews who are often religious fanatics, and so-called reform Jews who do not take the strict "religious" requirements of Judaism quite as seriously.

In the political field it can be stated that most of the truly fanatical Zionists, namely those who by any and all means available (including brutal terrorism and incidents like the *Kristallnacht*) have created the Jewish state, now also believe in realization soon of the greatest Jewish dream or prophecy, namely, the establishment of Jewish rule over the entire world.

Many of the other Jews, those of the reform movement or even those who are secular, do not take the open quest for Jewish rule over others quite so seriously, even if it might exist as a wish within them. In fairness it must be mentioned that, for instance, many Jews in Israel sincerely desire peace with their Arab neighbors, and it can be safely assumed that few fanatical Zionists are among the peace seekers.

The schism between the fanatical Zionists and the more tolerant Jews came to a head when the peace-minded Prime Minister Y. Rabin was murdered by a Zionist Jew who had been trained by the Israeli secret service. As a result, the ultra-Zionist faction of Prime Minister Netanyahu came to power, and this effectively ended the peace accords that had been signed between Arabs and Jews under U.S. auspices.

Most of the Jews in the high reaches of the United States Government sympathized, and supported the peace-minded part of the Israeli society, although it must be noted that these very same Jews would have liked to see American military action against Iraq in the fall of 1997, and at least two times in 1998. Perhaps the split between the two major Jewish groups (world-wide) is not so much about peace or war but about the best way how to reach the final Jewish goals.

At any rate, in May and June of 1998, the Clinton Administration was taken aback when it became clear that the radical Netanyahu Government of Israel had more clout in the United States, and especially in Congress and with the media, than the president of this country and his cabinet. This bodes ill for the future.

Netanyahu, thus strengthened, will remain on his war course, and it is more likely than ever that within the foreseeable future, within the next five years almost for certain, Israel will use some of its nuclear weapons against one or several Middle East states. This may trigger the world-wide catastrophe of which I have been writing and warning about.

Perhaps this is the place to reprint the vision of the future as expressed by the then Prime Minister of Israel, David Ben-Gurion, in LOOK magazine, January 16th, 1962:

"The image of the world as traced in my imagination:

The Cold War will be a thing of the past. Internal pressure of the constantly growing intelligentsia in Russia for more freedom, and the pressure of the masses for raising their living standards may lead to a gradual democratization of the Soviet Union. On the other hand, the increasing influence of the workers and farmers, and the rising political importance of men of science, may transform the United States into a welfare state with a planned economy. Western

and Eastern Europe will become a federation of autonomous states having a socialist and democratic regime. With the exception of the USSR as a federated Eurasian state, all other continents will become united in a world alliance at whose disposal will be an international police force.

All armies will be abolished, and there will be no more wars. In Jerusalem, the United Nations (a truly United Nations) will build a shrine of the Prophets to serve the federated union of all continents. This will be the seal of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah. Higher education will be the right of every person in the world. A pill to prevent pregnancy will slow down the explosive natural increase in China and India. And by 1987, the average life span of man will reach 100 years."

The emphasis is by me. Reading Ben-Gurion's words one cannot fail to notice the expression of what must be the Jewish dream, and how unrealistic it all sounds. It is important to note that Ben-Gurion was one of the creators of Israel. Perhaps that is the tragedy of the Jews: With all their intelligence and other talents, and with all their political perspicacity, they are, in the final analysis, unrealistic dreamers. They forget the basics of nature, including the nature of man.

A peculiarity seemingly ingrained in all or most Jews is their inability to put themselves in other peoples' shoes. They seem to have a totally myopic world view. It just doesn't make sense that they can accept, without giving it further thought, that, for instance, Jewish professors and students at the Ivy League universities are over-represented by a factor of ten, while they themselves scream "discrimination" if somewhere they are only slightly underrepresented. Non-Jews cannot even comprehend this kind of thinking, and it may well be that Jews do know what it is all about, and that their entire posture in such matters is play-acting. Nevertheless, the constant Jewish conquest of positions which rightly belong to others certainly will not generate

friends for the "forever persecuted ones", and eventually the cup spilleth over.

Another very important Jew who at one time in his life wrote quite openly of how the Jews envisioned our world should eventually be "re-constituted," was the arch-Zionist Nahum Goldmann. Goldmann was born in Poland in 1895, but moved to Germany at an early age. He was able to study law at the universities of Berlin and Marburg. Already as a student he became an ardent Zionist (but later, when it was possible, he never really lived in the Jewish state. He died in 1982, quite appropriately, in Germany.) In 1915, in the midst of World War I, an anti-war pamphlet written by Goldmann was published in the Reich titled, "Der Geist des Militarismus" (The Spirit of Militarism,) from which the sentences below are taken. It also bears mentioning that Nahum Goldmann was probably more than any other person responsible for creating the open-ended tribute, camouflaged as reparations, which Germany is forced to pay to the Jewish state. So far (as of 1997,) these payments have reached the astronomical sum of more than \$100 billion, and no end is in sight. Just as this is being written, Israel is getting three super modern U-Boats from Germany, two of which are a "gift". (An American administrator of occupied Germany, the late High Commissioner John J. McCloy, was the man who had forced the Germans in the name of the United States to sign the tribute agreement with the Zionist state.)

This is a partial translation from Goldmann's book "Der Geist des Militarismus":

"We can explain the meaning and the historical mission of our era thusly: The task is to re-order the cultures of mankind; instead of the old, we have to create the new. All great changes of this magnitude contain two truths, one, the old order has to be destroyed, and two, a new order has to be built.

First of all, all borders have to be eliminated, and all rules and regulations, and customs upon which the older order was built, have to be put aside. Care ought to be taken that all elements of the old society which are taken over by the new must be equalized, if necessary by depreciating them. The new order can be created only after this has been done.

In other words, the primary task lies in the destruction of the old: All social classes and forms of society which had created the old system and were its mainstay, must be destroyed. Individuals have to be torn from their current milieu, and no tradition may continue to be regarded as hallowed. The old must be viewed as a sickness. The motto must be: "What exists, must go!"

The elements which are the driving forces behind these great changes are both capitalism, and democracy. We all know how much has been accomplished already, but much has to be done yet.

Capitalism is still battling the old forms of a traditional economy. And democracy is still in a hard fight against the forces of the reaction. The task (before us) will be completed through the use of the military spirit in the citizenry. The principle of wearing uniforms will enable us to complete the negative missions: only when every member of our cultural circle (i.e., all citizens of the Western world, translator) are in uniform and ready to fight (for us) can we regard this task as completed.

After that the greatest and most difficult work must begin: the creation of the new order. The parts of the former whole who in the meantime have been torn from their old roots and levels of society, and are currently in a state of anarchy, must be reordered into new forms and categories. Only then can a new pyramid-like, hierarchical system be established."

Goldmann was careful not to write of "we, the Jews" when he put these thoughts to paper but we can be certain that that is what he meant, for his entire life was directed toward this purpose. Reading Goldmann's text one cannot help but think of Bolshevism, a Jewish idea which came to the fore in Russia shortly after Goldmann's treatise had been published.

I would like to draw your attention to the mentioning of a uniformed society, i.e., a society where practically everybody, and not just the elite, has to wear a uniform either by law or by peer pressure. Here again, the Bolsheviks started it, then it was followed by the Chinese under Mao-Tse-Tung in a grand style, and personally, I would even put the wearing of "Levys", i.e., of blue jeans, and T-shirts in the Western world today, into the same category: It makes proletarians (subservient to Jewish influences and ideas) out of all of us. But - - -

Hitler beat the Jews at their own game when rather suddenly tens of millions of Germans donned well-tailored and snappy looking uniforms as their signal that they belonged to a *Volksgemeinschaft*, namely, to a community of a racial and culturally cohesive people. The *varied* "Nazi" uniforms also indicated, subconsciously perhaps, the inequality of man.

Elsewhere in this essay, the major Jewish faults of effrontery and their lack of moderation have been mentioned. Perhaps nothing else will contribute more to the Jewish downfall than these two traits. Here are two examples: The story of the alleged "Nazi loot" of allegedly Jewish art during World War II, and the matter of the Kosher racket.

On July 1st, 1998, several of the world's wire services broadcast reports of a meeting of 39 nations, including the United States, which had been held under the auspices of the "U.S. Government", but actually of the Top Jews dominating it, at the U.S. Holocaust Museum in Washington, DC. The meeting concerned the serious matter of the allegedly looted gold by the "Nazis", and the alleged greatest art theft in history. The U.S. spokesman and main organizers of the event was the U.S. Undersecretary of State, Stuart Eizenstat, who, naturally, is a Jew, but who equally naturally denies that his ethnic or religious background has any bearing on his actions in this case.

It is entirely possible that the real trigger for the matter was the revelation, a few years ago, of the immense theft of German art works by the Allied forces (mainly the Soviets) which took place immediately after World War II. Obviously, ways had to be found to soften the negative implications of these revelations, and what a better way to do this was the announcement that the "Nazis" were the ones who really stole more art from their owners than any of the allies did. And, as with other things pertaining to that great war, the Germans were not allowed to answer any accusations with available facts. To do so was always an expression of anti-Semitism or worse.

Apart from the mentioning of the obligatory "6 million" number of dead Jews, the July 1st, 1998, news item reported that according to Mr. Eizenstat, "an estimated 220,000 pieces of art were taken from the Jews (by the "Nazis", HS), about one quarter of the art in Europe at the start of World War II." This permits the obvious question how an itinerant people of alien strangers (which the Jews are in relation to the Aryan natives of Europe,) had been able to take possession of a quarter

of the European art within the span of about 130 years (ever since their emancipation during the Napoleonic era,) without creating any eternal art of and by itself, and without performing any of the work ("Arbeit") which is essential to a nation's well-being and progress. Tragically, not one member of the American media seems to have recognized this incongruity also, and demanded an explanation. Personally, I think this statement is both an expression of Jewish effrontery, as well as of tremendous audacity. In 1996, about 8,000 pieces of art which formerly had allegedly belonged to Jews were, for the benefit of Jewish organizations, auctioned off in Vienna, Austria. Few people took notice that only 2 (two!) of these 8,000 art works were of truly Jewish origin, and had a Jewish theme.

The other matter relating to the Jewish disregard for the sensibilities of their Aryan neighbors is what we call the Kosher racket. For decades some Jewish organizations have existed which claim to be watch-dog organizations relating to the "kosher" seal of approval extended to manufacturers of daily-use items by rabbinical councils across the nation. As a rule, rabbis allege to inspect manufacturers of such items, and, upon acceptance, these companies receive the "kosher" seal of approval in the form of a *tiny* U, K or similar mark which is then imprinted on the label of the item to be sold mainly in the supermarkets.

It goes without saying that the rabbis do not perform this "blessing" of the household products and foods for nothing. As a matter of fact, the contracts signed are often quite lucrative, and combined, they amount to a secret Jewish tax mainly paid by Christian Americans in the range of hundreds of millions of dollars yearly. As of this writing, about 30,000 different food and daily-use products made by thousands of manufacturers and producers have been "certified" as kosher, and the end of the racket, which really benefits neither Aryan nor Jew, is not yet in sight. Any objective discussion of this swindle by or in the media is being considered a sign of virulent anti-Semitism. Due to the fact that almost all American newspapers and other news outlets would never dare to investigate the kosher racket critically, the bulk of Americans are unaware of this secret levy (what an appropriate word! HS) which a small, egotistical race is purloining from them.

Articles such as the one below from the Bucks County, PA, Courier Times of October 25th, 1998, prove this point. Note how innocuous it sounds:

What is kosher?

"Kosher, which means fit or proper in Hebrew, is widely applied to food prepared in accordance with Jewish dietary laws as set down in the Old Testament, specifically Leviticus 11 and Deuteronomy 14.

Kosher meat is the flesh of animals that both chew their cud and have cloven hoofs, such as cows and sheep. Such animals must be slaughtered humanely, with a skillful stroke, and with special knives by a trained and pious Jew.

The same slaughter rules apply to fowl.

Kosher fish are those with scales and fins.

The cooking and eating of milk products with or immediately after meats or meat products is unkosher.

The motivations for kosher food customs can vary, from hygienic to ethical to folkloric. Reform Judaism does not require the observance of kosher laws.

"Kosher style" food is traditional Jewish fare that has not been prepared under such customs."

No mention is made of the cruelty to animals that is involved when slaughtering "Jewish style". One can imagine the poor, live animal hanging upside down on a hook while its life is slowly ebbing away. Films taken of such cruel practices invariably show the tremendous fear in the eyes of the animals being butchered this way. The question must also be asked whether there is a correlation between the eating of kosher foods and the many genetic sicknesses affecting only the Jews.

Also directed against the sensibilities of their co-citizens in whichever country they live, is the Jewish method of creating an *eruv*, an imagined religious ghetto, out of neighborhoods in which they reside in larger numbers. Their peculiar religious practices demand from orthodox Jews that on Sabbath they may not perform anything that is considered work *outside of their home*. And this includes pushing the buttons on an elevator or shopping for daily necessities. In order to circumvent this prescription, apart from employing *shabbes goy* (Gentiles performed work for the Chosen on Saturdays) Jews create *eruvs* with the blessings of their rabbis by putting strings, similar to one-strand telephone wires,

high above ground around their neighborhoods, thereby creating ever larger "homes". Seemingly, this practice is totally benign to anyone living in such an area but knowing the Jews we can safely assume that for them the creation of an *eruv* is also always conquest of an area now belonging to them, and where they have the ultimate power.

Currently, *eruvs* are confined to certain neighborhoods in larger cities such as New York, Los Angeles and Chicago where Jewish orthodox settlements exist. Soon however, as a result of the ascent of Jewish orthodoxy, many more Christian Americans will be confronted by Jewish requests to permit the creation of an eruv in their cities, with as yet unforeseen results. At a religious conclave of American Reform rabbis held in May of 1999 in Pittsburgh, the Central Conference of American Rabbis voted 324-to-68 to move away from the tolerant reform customs introduced in the last century mainly by German Jews, and accept many of the rituals of fanatical orthodoxy, such as wearing skullcaps, keeping kosher, and using the Hebrew language.

Obviously, there are many other ways by which the Jews are demanding special privileges or pulling the money out of Aryan pockets. In the middle of 1998 strenuous efforts were made by Jewish groups, lawyers and individuals, to blackmail German companies which during the war had employed interned Jewish laborers. One by one these companies: Volkswagen, Siemens, Krupp, Daimler-Benz and others, succumbed to Jewish pressure. In the case of Mercedes-Benz it came out that this firm had since 1988 paid \$25 million to Jewish organizations that (allegedly, HS) had concerned themselves with the welfare of former "slave workers", and specifically, to the Jewish Claims Conference in New York. It bears remembering that tens of millions of Aryan European men and women had also performed so-called slave work for victors and vanquished just about the same time, and few were ever really compensated. Here again the Jews demand preferences over others. One should also consider that these monies could have been better spent by supporting German cultural organizations abroad.

This Week in Germany, the weekly publication of the German Information Center in New York, reported in its October 2nd, 1998, issue that the German Government paid in the <u>first half</u> of 1998 more than DM 900 million (\$550 million) in (alleged) one-time restitution payments, and as reimbursements for regular "Holocaust" commitments.

In addition, one has to consider the not inconsiderable extraordinary assistance Germany provides on an ongoing basis to the Jewish parasite state in the Middle East. (Read of the three submarines Israel "purchased" from Germany elsewhere in this book.)

The Jewish ways of "making money" are unbeatable. But it can be dangerous for an inquisitive American to delve too deeply into these schemes, and, worse yet, to draw the correct conclusions. On October 7th, 1998, the New York Times printed a short article about a number of Brooklyn company officials who had defrauded the Defense Department. They had "earned" millions of extra dollars through the delivery of shoddily manufactured uniforms for the Armed forces. All of the accused were Jews. Pointing this out to a Jew, the answer was that "everybody" does it, and these poor Jews were only unfortunate in being caught. The fact is that such instances of fraud involving, for instance, Germans or German-Americans, are almost unheard of. And there are ten times as many Germans in America than there are Jews.

Jewish unethical, if not criminal, behavior touches the highest reaches of the United States Government. The Washington Times told on September 25th, 1998, of how Richard C Holbrooke, the "Holocaust survivor" who aspires to be the U.S. Secretary of State, had misused his high offices in behalf of a major Swiss bank of whom he later became vice chairman. Again we would like to reiterate that we cannot recall a similar unethical case involving a German-American of high rank. Other conflict of interest cases involve the Jewish justices of the United States Supreme Court, but not the Aryan ones.

What will happen when times change and most Americans discover to their surprise that for years they had been paying a secret tax to the Jews against their will, and without their knowledge? It is entirely possible that then some Christians will start a class-action suit against all Jewish organizations and rabbinical councils, and demand from them not only a repayment of the embezzled monies, but also triple damages amounting to billions of dollars? Will organized Jewry be willing and able to pay? We doubt it.

In July of 1998, the cutting or carving of a giant swastika into a large corn field made the news in the State of New Jersey. This brought the usual screaming, crying and tearing out of their hair from both individual Jews as well as their many organizations. After all, the

swastika is a "sign of hate," and it hurt the feelings of this most sensitive of all peoples, the Jews. (No mention was made that under the Hammer and Sickle emblem far more people lost their lives, or that the Palestinians sure have a right to feel equally repulsed by signs or flags showing the star of David.)

But shortly after the swastika was discovered in the New Jersey field, the female governor of that state, Christine Todd Whitman, a politician who knows who butters her bread, made the following statement printed in the National Jewish Post and Opinion:

"The swastika will not be tolerated anywhere, anymore..."

Being familiar with the American Constitution, and knowing of no (illegal) law which prohibits the showing of the swastika in the United States, we immediately protested to Mrs. Whitman, a woman who obviously does not know the stipulations of the Bill of Rights, and, being imbued with Jewish Weltanschauung, doesn't care for it.

The Jewish fear of the swastika is an interesting phenomenon to watch. It bears remembering that the Jews are really still an ancient, or better yet, an "archaic" people, from a time when writing was not as prevalent and developed as it is today. Symbols have a much deeper meaning for them than for us. They are from an era when symbols, and not letters (which eventually derived from them) were the generally used method of people and peoples to communicate with each other.

Although the swastika was the good luck sign of ancient Aryan peoples, and is still being seen as such in, for instance, India, Tibet and Japan, it has for the Jews the exact opposite meaning. In Jews the swastika evokes similar feelings and fears as does the Christian cross for Count Dracula. This is the major reason why in Germany today the display and use of the swastika is strictly 'verboten'. Incidentally, it bears remembering that the tanks of the two major internationalist forces opposing "Nazi" Germany in World War II, namely, the USA and the USSR, had identical stars on their turrets. The one side in red, the other in white. In ancient terminology, World War II was therefore a battle of the swastika against the pentacle, which is an occult sign. But non-Jewish (Aryan) Americans should ask themselves the question why the loathing or abhorrence of the swastika should inhibit their psyche? Are their roots in Europe or in Babylon?

More than forty years ago, soon after I had arrived in the United States, I undertook my first travels to the great American West. As someone born in rather small Germany, I truly enjoyed the expanse of this beautiful and fascinating land. I also always made contact with the natives of the region, and heard from them stories of their ancient culture, and the massacres. At that time, the swastika in all shapes and forms was still quite prevalent in Amerindian jewelry, hand-woven carpets and baskets, and on some totem poles. And I, like everybody else so soon after World War II, didn't give the matter much thought.

To prove this point, I would like to mention that a photograph of Jacqueline Kennedy Onassis exists from about 1938, when she was a ten-year-old girl, where she stands, dressed as an Indian squaw, in front of a horse. Her native costume shows a large swastika on the front, there for all to see. It bears remembering that "Jackie's" family belonged to the American high society, and seemingly nobody considered the use of the swastika in any way insidious or repugnant. But then again, that was before the Jews had amassed the inordinate power and influence in America they have now.

But the decades flew by. In the late eighties we traveled again through Indian territory. This time the by the "four corners" region, where the states of Colorado, Utah, Arizona and New Mexico meet. Remembering an earlier stop thirty years before, I intended to purchase a piece of silver jewelry with a swastika design for a friend in Germany, and went looking for it. To my surprise I discovered that nothing of the sort was available. Knowing that the Natives could increase their sales considerably if swastika emblazoned handicrafts were available, I spoke to an elderly Indian about it. He agreed with me totally, but then he mentioned that years before "people from New York" had come and practically ordered the Natives to stop using the swastika, "or else". Thus the "forever persecuted ones" had once again stepped on the rights of sensitivities of others while still complaining that it is they who are suffering from the bigotry and defamation of others.

The Jewish claims about their own greater suffering also need to be put into perspective. On November 19th, 1998, the *Washington Times* printed an article on the futility of air attacks only, on Iraq, by Harry G. Summers Jr., a retired U.S. Army colonel, who is a professor at the Army War College. Colonel Summers mentioned that during World War

II, Germany had suffered "more than a million civilian casualties" through Allied air attacks. (The vassal government in Germany still sticks to the swindle figure of 600,000, in order not to publicly embarrass the "friends" from overseas with the more horrible truth. Similarly, the Bonn criminals have now again begun to speak officially of "only" 30,000 dead during the air attack on Dresden on Shrove Tuesday 1945, while the real figure for this mass murder is approximately ten times this number.) We also know that most of Germany's cities of 100,000 population or more were about two-thirds destroyed. Can anybody really imagine how it felt for German civilians to be under incessant Allied air attacks, always in fear of being burned alive by incendiary bombs, or to be torn to pieces by the explosions of concussion bombs? During most of this time, for five years from September of 1939 until March of 1944, the Jews of Hungary, for instance, were living an almost peaceful existence, even while German soldiers passed by their homes on the way to the Eastern front. Yet, in Jewish writings about that era the Jewish "good life" is never mentioned. In retrospect their lives were allegedly a never ending series of episodes of constant suffering.

This brings me to the matter of "Jewspeak", an appropriate word coined by the revisionist researcher Michael A. Hoffman II, with a nod to George Orwell, the author of the well-known book "1984". Governor Whitman obviously engaged in "Jewspeak" when she made her incredible comment regarding the swastika. In retrospect one can only wonder what kind of person it takes who so willingly, for the sake of "whatever", is helping to destroy the very foundations upon which the American Republic was founded.

Following is an essay on "Jewspeak" by Mr. Hoffman that explains so much better than I could, the forked tongue methodology used by the Jewish behind-the-scenes masters to subvert the thought processes of Americans, and at the same time stealthily proselytize them for their Satanic religion.

CHAPTER 2

JEWSPEAK

A CRITICAL ANALYSIS OF THE LANGUAGE OF MIND CONTROL

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"The purpose ... was not only to provide a medium of expression for the world-view and mental habits proper to the devotees ... but to diminish the range of thought ... to make all other modes of thought impossible. This was done partly by the invention of new words, but chiefly by eliminating undesirable words ... when ... adopted once and for all....a heretical thought-that is, a thought diverging from the principles...should be literally unthinkable... "George Orwell, 1984

The Undeniable Undergoes a Rewrite

Modern "Conservatives" who believe their vocation is to "conserve" and at the same time unthinkingly endorse Jewish theology, probably didn't notice, but the ever-changing Auschwitz script has been revised again. In a report on Edith Stein, the modernist Catholic "patron saint of the gas chambers," ABC News in its June, 1998 TV documentary (Touched by a Miracle), did not broadcast scenes of the purported Auschwitz "gas chamber" shown to millions of tourists in Poland for decades.

Instead, ABC showed a patch of earth and referred to it as the site of the "gas chamber" where Stein was supposedly killed. No reason was given for the change in venue. The hoaxers don't want to draw attention to the evanescent nature of their Auschwitz tale, which evolves and transmogrifies at least as often as the Cheshire cat of Wonderland.

For decades it was claimed that 4 million people died in Auschwitz. In 1990 the figure was officially downsized to 1.5 million. 2.5 million "Nazi victims" vanished.(In the *Washington Jewish Week* of July 30th, 1998, the Auschwitz death count is given as 1,1 million. - - but who worries about a slight discrepancy of 400,000? HS)

In 1996 Jewish writer Deborah Dwork and historian Robert Jan van Pelt revealed in their book, "Auschwitz 1270 to the Present" (New York: W.W. Norton), what revisionist researchers have said almost from

the beginning (and have been smeared, fined, jailed, beaten and killed as a result): the facilities presented to Auschwitz tourists are fakes which were "reconstructed" by the Communists after the war.

Like the annals of the Stalinist Soviet encyclopedia, where personalities and events were added and subtracted with astonishing regularity--photos retouched and texts rewritten--the infallible, not-to-be disputed Auschwitz story is now undergoing yet another rewrite.

ABC News is but one of numerous media outlets who are discreetly altering their "official" accounts. It's a most amusing and indeed, enlightening phenomenon for those "in the know."

Among those not so well enlightened are the numerous American conservative institutes and societies whose strategy is to win brownie points with the Zionists by toadying to their Auschwitz script and incorporating their alien agenda under the banner of Western Civilization.

Chronicles magazine in Rockford, Illinois, is a case in point. Chronicles advertises itself as a defiant bastion of Western tradition and culture and performs this function by making the orthodox Talmudic Rabbi Jacob Neusner their magazine's esteemed columnist.

By this supposedly clever maneuver, they imagine they are disarming their most powerful critics and obtaining a de facto license to publish the rest of their supposedly pro-Western agenda.

In return for making a Talmudic Rabbi a spokesman for and an interpreter of traditional Western culture, *Chronicles* thinks it has outsmarted its opponents, enabling itself to march forward without too many impediments from the Jewish lobby.

Am I the only one who detects the cowardice and insanity of such subversion, especially coming from a group that fancies itself the two-fisted champion of Western Civilization?

The West is Greece, Rome and Europe. Judaism is Babylon and the ghetto. Listen to the voice of the ghetto as it condemns our heritage as "...the Western world's reversion to its long history of Jew hatred." Where did this perpetually cycled libel appear? The Likud Gazette? The Journal of the Zionist Organization of America?

No, it was published in *Chronicles* (October, 1996, p. 27) under the byline of Rabbi Neusner.

Neusner is just another obsessed, hysterical rabbi who has no ability to make critical distinctions--the hallmark of the true historian and journalist.

He only adds his voice to the din of the professional whining class which conservatives chastise when the whining emanates from feminists and blacks, but amplify and applaud when it comes from rabbis.

Neusner's cartoon stereotype denies the hidden record: that many "Jews" have hated Judaism down through the ages and been hated by it in turn.

It was Western Civilization that finally gave Jewish dissidents sanctuary from the punitive, murderous rage of the rabbinate.

Jewish Opponents of Judaism Rescued by the West

Hebrew University's Dr. Israel Shahak, a former prisoner in Belsen concentration camp, writes:

"...in the late 1830s a 'Holy Rabbi' (Tzadik) ordered the murder of a heretic by throwing him into the boiling water ... Nicholas I of Russia ... strengthened the voices of law and order in Russia ... with the consequence that it became difficult to murder Jews on the order of their rabbis...

"The Metternich regime of pre-1848 Austria was notoriously reactionary, but it did not allow people, even liberal Jew(s) to be poisoned. During 1848, when the regime's power was temporarily weakened, the first thing the leaders of the Jewish community in the Galician city of Lemberg (now Lvov) did with their newly regained freedom was to poison the liberal ... (Jews) of the city...

"In the countries of eastern Europe ... the Jews were liberated from the tyranny of their own religion and communities by outside forces..." (Shahak, Jewish History, Jewish Religion [London, England: Pluto Press, 1994], p. 17).

In one of orthodox Judaism's most influential books, the Mishnah Torah, Moses Maimonides, the man orthodox Jews esteem as their greatest rabbi, gives a list of categories of heretics and unbelievers who are to be exterminated, these include Christians as well as Jewish heretics ("apikorsim") who disobey the Talmud. (Cf Moses Maimonides,

Mishnah Torah [Brooklyn, NY: Moznaim Publishing Corp., 1990], p. 184).

The most prominent Jewish dissident who would have been murdered by the rabbis had it not been for the protection offered by Christians, was the philosopher Baruch Spinoza, the son of Portuguese immigrants who sought refuge with the Jewish community of Holland.

"Spinoza was able to witness firsthand the conflict between these newly arrived 'Conversos'...and the Ashkenazic or Talmudic Jews who had resided in Amsterdam for centuries.

"Young Baruch not only learned the classics of literature and philosophy but was able to study Latin and, horror of horrors, the New Testament taught to him by a ... priest.

"While a young student he became a member of a group of radical thinkers ... his rational discussions...exposed the sometimes superstitious and complex commentaries of Talmudic teachings... his method ... had a long-term and deadly effect on the Jewish community.

"..the dispute with the Jewish community arose ... The official excommunication document may still be read today ... Spinoza was ... threatened with assassination. Ironically, the (Jewish) refugees of Amsterdam, safe in their bourgeois existence, had conducted their own inquisition." (Michael Shapiro, *The Jewish Hundred* [Seacaucus, New Jersey: Citadel Press, 1996] pp. 4547). Spinoza's work was honored by the German Romantics and especially by Goethe who revered him.

The mandarins of the information class, including the wannabe mandarins of glossy conservative publications, pretend that the issue of hostility toward Judaism is a case of Gentiles vs. Jews, with the latter defending their human rights against the "anti-Semitism" of the former.

Hence criticism of Judaism, in the distorting prism of the reigning consensus, becomes a form of racism.

The fact that certain heretical "Jews" themselves are among the most intractable enemies of Judaism and some of its greatest victims, shows that criticism of Judaism is not "anti-Semitic racism" but a rejection of the dictatorship of the mind by a tyrannical superstition. Rabbinic Judaism is the enemy of freethinkers everywhere and is bound to earn the enmity of those scholars who refuse to be commissared. On July 9, 1996, the chief Sephardic rabbi of the Israelis, Eliyahu Bakshi

Doron, advocated the murder of heretical Jews, calling such murder, "a pure act." (Religious News Service, July 10, 1996).

The orthodox Jewish newspaper Hamodia referred to heretical Jews as Rodfim ("pursuers"), a theological category which allows for the murder of the "pursuer." (Forward, July 19, 1996, p. 11).

Jewish writer Jack Selzer states "All this Jew ... posturing about 'tolerance of dissent' is just another Zionist swindle, the sort of thing which they forever preach to others but never practice themselves." (Adelaide Institute, August, 1996).

"Truth is not a Defense"

This disproportionality is starkly exhibited in the enormity of the advertising extravaganza mounted on behalf of the 6 million/Gas Chamber stories which Jewish analyst Zygmunt Bauman says is "polluting the world of the living" by what he terms "the Holocaust syndrome .. sort of 'competition for victimhood,' a 'pecking order of pain'...having a hereditary claim to sympathy ... self-perpetuating and self-reproducing..." (Tikkun, July-August, 1998).

Due to the requirements of a language of totalitarianism this writer terms "Jewspeak," all Americans who want to retain their incomes, careers and good name must assent to the "Holocaust syndrome" or be branded "deniers," a category defined exclusively by skepticism toward the axiom that Jewish lore is the inerrant divinity of the cosmos.

Truth, history, evidence play no part in the equation. This was the ruling last May during the prosecution of Canadian publisher and homicidal gas chamber skeptic Ernst Zündel*, when the government's human rights tribunal decreed that truth was no defense: "It was the submission of the Commission that truth was not a defense to a discriminatory practice under s. 13(1) of the Canadian Human Rights Act (herein referred to as the "Act").

"Moreover, it was strenuously argued by the Commission that allowing Mr. Christie (Zündel's defense lawyer) to pursue this line of questioning was antithetical to the very purpose of human rights legislation ... the dignity of the complainants and the proceedings should not be diminished by allowing, the respondent to prove or test the truth

of inherently offensive comments." (Canadian Human Rights Commission Tribunal; May 25, 1998).

The truth about Judaism or the hoax the Soviets perpetrated in Auschwitz has now become "inherently offensive" and "discriminatory." These sophistic snares are employed to defeat reality itself.

In the name of equality a special master class of "hereditary victims" has been elevated to so stratospheric a "dignity" that they must be protected even from the truth. Because telling the truth would offend this master class, truth itself is proscribed as racist and discriminatory.

This Orwellian decree subverts the core of Western Civilization's most cherished principles of jurisprudence and scholarship. One would think that those who have made it their eponymous, lifetime vocation to "conserve" our heritage would make the human rights ruling against Zündel and the underlying "Holocaust syndrome" which empowers it, a major focus of protest and dissent. Instead, conservatives have hermetically sealed the issue in the sarcophagus of their own pusillanimity.

The corollary to the master class is the categorization of a class of misfits and devils who are so low in status in "democratic" society that any lie may be told about them with impunity. Bauman: "...in a world haunted by the ghost of the Holocaust, such assumed would-be persecutors are guilty in advance, guilty of being seen as inclined or able to engage in another genocide. They need commit no crime. Standing accused or just being suspect, true to the message of Kafka's The Trial, is already their crime, the only crime needed to cast them as criminals and to justify harsh preventive/punitive measures.

"The ethics of hereditary victimhood reverses the logic of the Law; the accused remain criminals until they have proven their innocence—and since it is their prosecutors who conduct the hearings and decide the validity of the argument, they have slim chance of their arguments being accepted in court ... Thus the status of hereditary victim may take the moral reprobation off such new victimization..." (Tikkun, op. cit.).

By this process, advanced under the rubric of "human rights," impudent falsehoods cannot be countered, because to do so offends the master class of hereditary victims. It is easy to see that in this state of

affairs, the whole discourse of society is plunged into the illusion engendered by Jewspeak and the masses become too benighted and gullible to espouse the truth about anything of substance, when to do so means to risk defamation as a "denier" or a "discriminator."

And herein lies the key to understanding the enormous significance of the contest at hand. Many people concerned almost wholly with restoring the Constitution or preserving the white race, often question the utility of organized skepticism toward gas chamber atrocity stories or sustained criticism of Zionism and Talmudism.

What they fail to see is that the advancement of even Constitutional and racial issues is impaired and inhibited by the intense level of intimidation operating as a condition of the continuation of Jewish supremacy. When a society is forced to suppress independent thinking in sublimation to the irrational demands of the 'Holocaust syndrome,' it will exhibit the same denial of reality when any other controversial issue comes to the fore, assuming that issue is clothed in the habiliments of human rights, sensitivity, "hate speech" and similar appeals to the sacred status of various supposedly historical and hereditary victims such as bureaucrats, blacks, Mexicans and homosexuals.

The continued uncritical acceptance of the party line about World War Two and the benevolence of Judaism is intrinsically linked to the continuing uncritical acceptance of every other hoax and illusion peddled by the media and educational establishment.

In the "pecking order of pain" it is "racist" to claim that anyone suffered more than Jews did. That such Jewish claims are themselves racist cannot be acknowledged by those who wish to maintain their reputations in the community and their careers in the establishment

There's a "Holocaust Memorial" coming soon to every city in America, to commemorate the massacre which overshadows all others by 6 million light years, accompanied by daily "Holocaust" films and "human rights" pep rallies where all who understand the perils of not having "goodthink" in their heads will cheer with mindless gusto.

But this relentless hysteria over Jewish suffering is absurdly incommensurate with what actually transpired in this blood-drenched 20th century, which has seen tens of millions of Christian, Russian and East European peasants shot, drowned, tortured, frozen or worked to

death at the hands of the Soviet Union's early Jewish-Communist leadership (Lenin, Trotsky, Zinoviev, Kamanev, Kaganovich and hundreds of others).

Israel Shahak: "An examination of radical, socialist and communist parties can provide many examples of disguised Jewish chauvinists and racists, who joined these parties merely for reasons of Jewish interest and are ... in favor of 'anti-Gentile' discrimination." (Jewish History, Jewish Religion, op. cit.).

The Weird Cult of "Judeo-Christianity"

The "Holocaust" story as now presented, is really a thinly veiled popular version of the Jewish religion itself. The goal of the "Holocaust Syndrome" is to supplant Christianity with Judaism as the central ontological nodal point of Western reference and experience--to replace Calvary with Auschwitz.

Assisting the rabbis in the accomplishment of this subversion is the weird cult of Judeo-Christianity, an oxymoron found on the lips of almost all conservatives including even Pat Buchanan.

This abominable: "Judeo-Christianity" contrivance is of a piece with the cloning of human and animal genes or any of the other alchemical mixtures of two mutually contradictory substances which we have witnessed these last few decades in the modern cauldron.

The near-universal approbation and currency exerted by this cockamamie term exposes at one glance the level of abysmal historical ignorance which obtains today.

The Church Fathers knew of no "Judeo-Christian" tradition, since Judaism did not exist before Christ. Before Him, there was the faith of the Israelites as it gradually decayed and was subverted by corrupt teachings such as were transmitted by the Pharisees and Sadducees.

When a portion of the Israelites rejected Christ, their leaders eventually made their way to Babylon, where the corrupt and reprobate oral traditions of their elders (cf. Mark 7) were committed to writing and compiled as the Talmud. At that juncture, the religion of Judaism was born. It is the Talmud, not the Bible, which is the hermeneutic system of rabbinic Judaism.

The early Church recognized Christianity as having been founded by Israelites and representing the only true religion of the Bible (I Peter 2:9). Judaism was not viewed as the repository of the spiritual truths or knowledge of the Old Testament, or as "elders brothers in the faith," as Pope John Paul II claimed, but as a post-Biblical, Babylonian cult totally at variance with Biblical Christianity.

One need only start with the historic Christian attitude toward sex and the body and contrast it with Judaism's teaching in these matters, to discover a vast and unbridgeable chasm which is nowadays obstructed and falsified in a frantic effort to appease and placate Jewish power.

Augustine, in his *Tractatus aduersus Judeos* declared rabbinic Judaism to be the counterfeit of true Israel- that it was "Israel according to the flesh"--carnal Israel. The orthodox Christian dogma on sexuality is opposed to that of Judaism. For Christians, the essence of the human being is the soul, for Jews it is the body, hence their worship of their own race as the type of God.

Virginity is highly problematic in Judaism where defilement is defined as the failure to engage in the sex act. (Cf. William Wright, *The Homilies of aphraates*,. the Persian Sage [London: 18691, vol. I, The Syriac Texts, p 355).

On this subject alone it is impossible to speak of a 'Judeo-Christian" tradition. That Christ is betrayed by the Jewspeak which declares the "Judeo-Christian" tradition, is of no discernible concern to the popes, preachers and pundits thus engaged. They are Jewish Pharisees in all but name.

In spite of these facts, conservatives continue to cling obsessively to an Establishment which has betrayed everything they supposedly cherish, out of the deadly need to be seen as respectable and to ensure the continuation of their personal comforts and luxuries.

Everything is corrupted because too few stand up as revisionist activists and say, "Enough!" As a result, it won't be long before most Gentiles become afflicted with the "Holocaust syndrome" and sew a yellow star of David on their shirts as they flagellate themselves with whips, chanting, "The Holocaust, oh, The Holocaust!" in perpetuity.

By means of the "Holocaust syndrome,", the Soviet hoax about Auschwitz continues to be repeated by the dutiful conservative shoeshine boys, such as the John Birch Society's New American magazine (June 22, 1998) who somehow think that adding an obsequious polish to Jewish boots will permit them to advance their other issues free of debilitating charges of "anti-Semitism."

But the truth is never an "ism" and aiding and abetting Soviet propaganda discredits these patrician conservative nincompoops far more than charges that they are "anti-Semitic," a paper-thin pejorative which growing numbers of people understand is simply a means for restricting freedom of inquiry.

Dwork and Van Pelt on the Auschwitz museum:

"There have been additions to the camp the Russians found in 1945 as well as deletions ... Visitors are not told that the crematorium they see is largely a post-war reconstruction This program of usurpation was rather detailed. A chimney, the ultimate symbol of Birkenau, was re-created; four hatched openings in the roof, as if for pouring Zyklon B into the gas chamber below, were installed ... There are no signs to explain ... and the guides remain silent about it when they take visitors through this building that is presumed by the tourist to be the place where it happened." --Auschwitz 1270 to the Present, pp. 363-364.

Jewish ideology has made the German people the central object of worldwide abhorrence. It was only with the publication of Daniel Goldhagen's *Hitler's Willing Executioners* that the racist implications of this campaign have come to the fore.

How brazen to promote anti-German racism in the name of agitation against racism and to forbid the truth about Judaism from being uttered, while commanding that lies about Germans should be forever repeated.

The sickness that is the "Holocaust syndrome" has become the litmus test of our respectability, forever making claims on us, forever on display in the media, a registered trademark of a monopoly on the "pecking order of pain." And people wonder why it seems that no one is willing to speak a word of common sense or truth about anything these days.

Jewspeak: Argot of the Intimidated

The official language of the Establishment is Jewspeak, the parlance of Big Brother. The purpose of Jewspeak is to give expression

to the world view of Judaism and to deprive us of the power to conceive or communicate contradictory thoughts and ideas independent of the Jewish paradigm.

Jewspeak entails the outright abolition of certain words and the imposition of ideologically loaded terms with characteristics peculiarly conducive to the pathology of the "Holocaust syndrome."

In connection with this, objective history is eliminated so that only Jewish victims and Jewish accounts are seen and recognized as the universal coda for suffering and victimhood.

Goodness is defined as the extent to which the individual assents to and cooperates with this Jewish process. (Note the proliferation of so-called "Righteous Christians" in the "Holocaust syndrome", HS) Heresy and the demonic are imputed to all who engage in "anti-Semitic" crimethink --thinking independently of Jewspeak.

Such independent thinkers are never to be debated or heard, but only held in contempt and exiled into silence. Jewspeak does not engage such independents; rather it fashions an image for them and responds to that straw man alone, an image which is then stamped and typed upon the public mind as the truth about the independent thinker.

The thoughts of the independent individual are never actually encountered, since the independents are seen only through this distorting prism.

The public is imparted the conceit that they know what the independents are thinking--crimethink--and that such ideas are to be avoided at all costs.

Language is judged solely by the degree to which it represents a panegyric to Judaism. Such servility creates the argot of an intimidated bondservant. By banishing meaning to the utmost possible degree, literature, education and communication are expunged. In unconditional deference to the growing power and ubiquity of the "Holocaust syndrome," Jewspeak has become the national language of an eerily immobilized population who not only will not defend themselves against Jewish supremacy, but who will not defend against the alien immigration invasion, racist black street crime, a neo-Bolshevik bureaucracy or the sale of our national security to the highest Chinese bidder.

In so circumscribed a world, hemmed in by a myriad of strictures much like a Talmudist, the pursuit of money is the only

standard by which Americans measure personal excellence, and trailerpark paupers are the only politically correct objects of ridicule (since pauperism has replaced adultery as the moral failing). The character of the nation can only decay in such circumstances as grossly perverted sex and ultra-violent entertainment become the means by which the souls of our formerly innocent children are made to rot.

Jewspeak supplants traditional language and the wisdom of the ages which it embodies, and the rootless, deracinated consumer, the "New Person," is thereby formed. Obedience will now be entire; servitude total. In such a universe, it matters not at all how often the Auschwitz story is changed, the official script altered. Belief is not conditional on facts or evidence, but upon the delirium of the "Holocaust syndrome" and the restrictions and self-censorship entailed by the reign of Jewspeak.

It takes a desperate audacity to break free of this pandemic contagion. But the undaunted determination to bear witness to the truth is the only possible path for those who wish to salvage some kind of future.

The revisionist activist is the point man in a struggle that embraces all the dimensions of our Cause--racial, religious and patriotic. It is upon the success or failure of his mission that the freedom of all depends.

*Ernst Zündel, 206 Carlton Street, Toronto, ONT, M5A 2L1

Mr. Hoffman's mentioning of "Judeo-Christianity" permits me to tell of a recent (Nov.98) letter I received from Mrs. P., a lady who is the head of the so-called Christian Coalition in Bucks County, PA. This woman had written an irrational newsletter, in which she repeated some of the outdated lies about the Third Reich, and, among other incongruities, the story that the Germans had manufactured soap from the cadavers of dead Jews. I wrote to her demanding a correction about the obvious falsehoods in her letter. Knowing that brainwashed Judeo-Christians act in a typically Jewish fashion, induced by Pavlovian reflexes, namely, never to retract a lie but obfuscate the issue by getting off on a tangent, her answer was par for the course. In this case, the woman hid behind religion and misinterpretations of the Bible. Following are her last paragraphs:

"The most powerful example in the New Testament is Saul, who was full of hate for these "new believers in Christ". Saul had killed many of them and was on the road to Damascus to kill more when he met the power of the Lord, Jesus Christ and had a life changing experience.

Saul's name was changed to Paul and he became the most prolific author of the New Testament, and the Apostle who suffered the most in spreading the Gospel, beating starvation, imprisonment and death, all for this person he had hated the most.

Christians know this and, know that with a man so full of hate for God's chosen people, who denies that they are God's chosen people and their brutal Holocaust strikes at the very depth of our belief.

We want and are praying for you Hans Schmidt to love the Jews with all your heart and soul - - and we know of only one person who can make that happen - - the Jewish Carpenter, Jesus Christ."

Mrs. P's letter contains one of the best examples of the brainwashing affecting most so-called Judeo-Christians, namely, the assumption that anybody who criticizes the Jews, "hates" them. These people have been so imbued with Jewish (Satanic?) thought and spirit that they are unable to discern the truth; unable to even search for it or admit it when it stares them in the face.

Whether I personally hate the Jews, can be discovered in this book. I feel I do not need to defend my stance in this matter. As someone who values the truth above all, I cannot defend perennial liars, and, ipso facto, I cannot defend their lies either, even if, like the so-called Holocaust, they have been clothed in a religious mantle.

Since Mrs. P. is but one of tens of millions of good-hearted Judeo-Christians in the United States whose souls have been captured by the master of lies, one has to give credit to the Jews for proselytizing so vast a group of people. Since the search for the absolute truth is one of the major admonitions of Jesus Christ to his followers, and since lies and deceit are the major weapons of the Jews, I can state unequivocally that Judeo-Christians like Mrs. P. are Christian in name only: in reality they are, probably unbeknownst to themselves, proselytes of the Jews.

CHAPTER 3

At this time, and after this assessment of the Jewish problems of the past, and as we see it now, it is wise to read the work of Major Osman, Bey. Please remember that it was first published in 1878, 120 years ago.

FOREWORD TO A 1980 REPRINT OF THE BROCHURE "THE CONQUEST OF THE WORLD BY THE JEWS" DATING FROM 1878, BY MAJOR OSMAN, BEY

There has been nothing written on this subject during the past 200 years to compare with what you are about to read. In fact, we of WESTERN FRONT doubt that anything ever written can compare with the contents contained herein because this is the only work which has revealed the result from the application of the principle of material interests. The author says: "The Jewish people have, in all probability, been the first ones to discover that secret power: the principle of material interests."

Every non-Jew must read this book from cover-to-cover because only then will the non-Jew discover how 'The Principle of Material Interests' enslaves the people by financial oppression. It illustrates that Jewish solidarity is so great, that, if you attack one Jew in any particular place, all the Jews of the five continents will arise as one man.

Original copies of this book entered in the Library of Congress at Washington, DC, in the New York, Chicago and other large city libraries have in the past decades been removed and never returned. The reason is obvious!

We, of WESTERN FRONT are determined to break the stranglehold the Jews have on the masses because the *peoples* of the world cannot survive with such parasites in their societies. We declare: 'As Christians United we will be victorious!'

Walter White, Jr., who died about 1987, was one of the most indefatigable fighters for the white, Christian peoples since the end of World War II. With this reprint we honor him and his wife, who loyally supported his battles. Both contributed much to our knowledge about the subject matter dealt with in this book.

Hans Schmidt

Pensacola, Fl., in the fall of 1998

THE CONQUEST OF THE WORLD BY THE JEWS.

By Major Osman, Bey

1878 AD

PRELIMINARY.

In obedience to an unchangeable law of nature, men strive to ameliorate their own condition at the expense of others. From this fact originated the many jealous contests and wars wherein men seek to excel each other.

The manner in which these wars and contests are conducted is determined by principles that differ from each other according to the geographical position, the social and political condition, and the spirit peculiar to the contesting people. These principles, that thus form the basis of the work of conquest, are of three kinds:

- 1. The Principle of Physical Force.
- The Theocratic Principle, whereby the masses are subjected to a religious faith.
- 3. The Principle of Material Interests, which enslaves people by financial oppression.

The first two kinds of principles we assume to be well-known, for the history of Rome and Greece in ancient times, as well as the history of the Papacy and of Russia and Germany in modern times, is simply the illustration of the application of those principles.

They are the causes that gave rise to those Powers and founded their predominance by physical and moral means.

But the conquests of the third category, that is, those which result from the application of the principle of material interests, show us a peculiar and altogether novel phenomenon.

In this case material interests take the place of physical force, or religious faith, and become the basis as well as the moving springs of the work of conquest. But the principle of material interests is in itself much more powerful than the other principles, as matters are arranged in this world now, no one being able to escape from its power. For a principle, which is based on the necessity of existence, on the element of life, is a universal principle, to which we all are subject at present. Our material interests form a central point toward which all human inclinations and desires tend; and hence their possession is equivalent to universal dominion.

A conquest founded on the principle of material interests is not a victory of strength over weakness, nor a victory of knowledge over ignorance, but a victory of cunning over confidence and carelessness. Its endeavor is to obtain control of all the means of existence, and absorb all the wealth of nations; thereby subjecting them, in the end, to the arbitrary rule of the conqueror.

It is our purpose in this essay to explain the mode and manner of this conquest, and to expose clearly and strikingly the rise of the Jewish power, and its wonderful development in our days.

The Jewish people has, in all probability, been the first one to discover that secret power: the principle of material interests.

At any rate, this people is the only one which has understood how to utilize that principle as a means of conquest. If we examine history closely, we are struck by the fact that the Jews have, from the earliest times, used this principle as a weapon wherewith to fight other people, and as a basis for the erection of their religious, social and political structure.

An attentive study of Jewish history enables us to become acquainted with the spirit and character of the Jewish people, and properly to appreciate its endeavors and purposes. Unfortunately, in following this study we are left exclusively to the documents. and reports which the Jews themselves have seen fit to transmit to us. If the

Philistines, the Pharaohs and the other opponents of the Jews had left us historical memorials, the history of the "chosen people" would sound quite differently from how. we read it today.

But a philosophical analysis of the Old Testament will after all, be amply sufficient to give us a correct estimation of the achievements of the Jewish people.

I. ORIGIN OF THE JEWS

The Jews were, at one time, an Arab tribe, living like the other Arab tribes upon plunder and the productions of their herds. The Old Testament makes no statements from which we might gather the descent of the Jews from the Arabs. Arabic tradition, however, and especially the Koran, fixes the fact that Abraham (lbraham-Allehi-Selam), an Arab patriarch, lived with his tribe and his herds in Arabia (Hiddjaz) and laid the foundation of the holy Raaba (Kiabeh), the temple in Mecca, which has, at all times, been the seat of monotheistic worship, and where, to this day, prayers are offered up to the God of Abraham, Ismael and Mohammed.

We do not know the circumstances which induced Abraham to leave Arabia with his tribe but it was, doubtless, a desire to improve their condition which led them to emigrate. This assumption is all the more justified, as the same desire has, at all times, impelled the nomadic populations to invade the lands adjoining the Arabian peninsula.

II. CHARACTERISTICS OF THE JEWS

The Arabs are endowed by nature with an unusual degree of mental faculties, which throw those of all other races in the shade. The faculties which are thus peculiar to the Arabs, are "a strength of mind which is not deterred by any mystery, or any distance; a ready and immediate comprehension of a plan, a fiery and energetic mode of acting, and finally an unparalleled cunning and craftiness."

These faculties, which belong to the Arabs in general, were necessarily also inherent in the Jews, but together with these they possess certain other special qualities, which give them additional advantages. Thus the Arab is quick at the start, but lacks toughness and perseverance; whereas the Jew combines with a fiery temperament an obstinacy so inflexible, that it may well be said: the Jew never gives way, and knows neither forgiving nor forgetting.

Another distinction which may be observed in the character of these two children of the desert, is this, that the Arabs incline more to the ideal and abstract, while the Jews are essentially material and practical. From this divergence of character it results, that while the Arab experiences a platonic and spiritual reverence for the beautiful, the Jew sees in it only the useful. A Jew may well stop to admire a flower, or any other object; but at the same moment, he will be asking himself. How much can I make out of it?

Rapacity is a passion which has become the Jew's second nature, and to which he instinctively lends obedience. The lust of gain is so strongly rooted in his organism, that it extinguishes every other feeling, every other passion. The Jew knows, for instance, no self-love. If you sneer at him he pays no attention to it; if you praise him he laughs at you; but if you venture to keep a penny from him, he rages like a tiger. His only aim in life is gain. Hence everything which does not have this object in view deserves no attention.

This unlimited rapacity places the Jews in an everlasting antagonism to the rest of mankind, and hence the Jew wages war to the uttermost against all other men. This rage leads the Jews to believe that men are created only to cheat and devour each other. In this rivalry between men, it is the Jew's opinion, that the most cunning and rapacious must, in the end, devour the others.

Besides, this belief in an endless antagonism between men is an idea inborn in the mind of the Arabs, for we find it prevailing in the doctrines of the Talmud as well as the Koran - two books that are a rich mine of Semitic ideas and traditions. But if the Arabs and Jews are agreed on this point, the manner and way in which they apply that doctrine practically is not quite the same. Thus the Arab, with his spirit of chivalry, draws a line of distinction between the states of war and peace, whereas the Jew recognizes no armistice, and keeps up the battle without intermission.

III. THE PRINCIPLE OF MATERIAL INTERESTS.

A people endowed with natural gifts of such an extraordinary character, naturally excite expectations of wonderful achievements. But the greatest miracle which the Jewish people has ever accomplished is surely this: That it has discovered the Principle of Material Interests, and its power as a social and political tie, and as a means of the conquest of the world. This discovery was the result of the gradual development of the faculties peculiar to this people. In the midst of their intercourse with neighboring tribes the Jews were able to keep in view these political-economical truths:

"Not those who acquire, but those who save, attain wealth."

"Those who save obtain supremacy over those who squander."

They, furthermore, observed that men in general place little value upon that which they possess, for the desire to acquire what they do not possess causes them to lose sight of that they hold in their hands. From these phenomena the Jews derived those principles that have since become the basis of their commercial, social and political system.

When their first attempts had been crowned with success, they endeavored to extend their operations by emigration into a rich and fertile country, and hence resolved to abandon their native land - Arabia.

It is proper enough to assume that Abraham and his tribe, before engaging in an enterprise of this kind, mapped out some sort of plan, which accorded with their natural gifts and the purposed undertaking.

The plan which the invaders adopted was this: To seize all the gold and valuables of every country, which they might invade, but to leave to the inhabitants life and their immovable property.

The Jews argued thus: If we take the gold and the fruits of their labor from the inhabitants, we may safely leave them their fields and vineyards. If we succeed in making their riches our own, we shall become the masters and they will become our slaves.

In adopting this plan the Jews evinced an overwhelming genius, for they thereby rejected the utterly different principles on which their predecessors had acted in making conquests, and formulated a new principle - that of material interests. Moreover, they applied it in its

pure and simple form, that is, without support by physical force, or religious influence.

Let us now see how this principle, using the weapons of cunning and activity, has accomplished in the first period of its existence such astonishing triumphs, and has completed, in the Nineteenth Century, the conquest of the world.

IV. THE PERIOD OF ABRAHAM.

Upon their departure from Arabia, Abraham and his people turned towards Mesopotamia. But their stay there was of short duration, the proverbial fruitfulness of the land of Canaan having attracted them. This first peaceful invasion accorded, in a remarkable manner, with their purposes. Once having entered into that country, they managed to utilize the dissensions and internal wars, which their depredations excited amongst the people of Syria, so well to their own advantage, that they were soon able to put their hands upon all the riches of the country.

We learn, however, that sometime afterwards Abraham and his tribe turned towards Egypt, a country that had always been celebrated on account of its wealth and fertility. It is true that the Jews explain this strange excursion by alleging a famine, which then raged in Canaan. It seems, however, that this famine was, in truth, nothing but the burning thirst, which the Jews longed to quench at the stream of the treasures of Pharaoh. At first the Jews were as successful in Egypt as they had expected to be, for a short time sufficed to gather in a great amount of gold and silver and a large number of cattle. But their rapacity soon excited the wrath of the Egyptians against them to such an extent, that King Pharaoh drove the Jews out of the country, their bad morals and their intrigues serving as a pretext.

After their return from Egypt the Jews fell with renewed rage upon the rich lands of Canaan, where they became wealthy and powerful at the expense of the native-born inhabitants.

- Genesis, chapter 12, verse 10
- Genesis, chapter 13, verse 2

V. THE PERIOD OF ISAAC.

Isaac, like Abraham, endeavored to carry on a financial conquest and to appropriate the riches which were in the possession of the natives.

To this end he redoubled his exertions and made an excursion into the land of the Philistines. In order to conceal his purpose, however, he considered it necessary, to plead a famine once more as a pretext under which to fasten his people upon that country.

At first the king of the Philistines, Abimelech, received the Jews as friends, but a short time sufficed to change his mind, and induce him to expel them, for the intrigues and rapacity of the Jewish people were exhibited in their true form very soon after their arrival. Abimelech, with a certain naive characteristic of his times, on no account made a secret of the motive which led him to get rid of the Jews, for he told them quite frankly, "You are more powerful," that is, richer than I am.

Moreover, his people were so embittered against the Jews, that they would have murdered them all if the Jews had not concluded that they should leave the country.

Before we proceed further in our historical exposition, we must introduce here some very significant facts that occur in all these invasions and subsequent expulsions of the Jews. We wish to direct the attention of the reader to these facts, for they serve to expose the policy of the Jews, and the clever tricks managed by them in order to effect their financial conquest of the world.

The first remarkable fact is the special care with which the Jews avoided every armed conflict with the people whom they proposed to conquer. During the period referred to, their enterprises preserved an essentially moral character, for physical force was never applied by the Jews. Cunning was, at that time, their favorite weapon; it being evidently in the interest of the Jews to avoid all bloodshed; and hence we see none of those armed conflicts that constitute the physical principle as opposed to the principle of material interests.

The other remarkable fact is the tact which the Jews exhibited when they were forced to retire from a conquered country. They succeeded not only in carrying along with them their plunder,

but also, in retiring with a moral victory over their opponents, by throwing all the blame upon their enemies and representing themselves as a persecuted people. This policy of the Jews is a true masterpiece of Machiavellism, which no other race, no other sect, has ever been able to excel. This policy constitutes, indeed, even in our own times, the soul and spirit of Judaism.

- Genesis, chapter 26, verse 1
- Genesis, chapter 26, verse 16
- Verses 20, 21 and 27

VI. THE EGYPTIAN PERIOD.

The aggressive movement which the Jews undertook against Egypt may be summed up in the following chief facts:

An advance guard, consisting of Jewish adventurers, first entered Egypt on a reconnaissance, in order to sneak into that country under the pretext of a famine.

This advance-guard had a wonderful success, for the men not only enriched themselves at the expense of the inhabitants, but also succeeded in gaining control of the supreme power.

The elevation of Joseph to the rank of a Viceroy of Egypt called forth an aggressive movement on the part of Jacob and his whole tribe. From that moment the Egyptians became the prey of the Jews, who plundered them at their pleasure. The rapacity of these conquerors, however, soon provoked the resistance of the natives, who only too late recognized in the Jews a social plague and a political danger. Upon that the Pharaonic government took measures for its own protection, and it was decided to expel the Jews from the country. But such a measure would have involved the Egyptians in the greatest financial difficulties. The expulsion of the Jews would have led to great financial commotions in government affairs. Was it, then, more advisable to let the Jews depart with their extorted treasures, or to watch calmly the complete ruin of Egypt by the Jews?

While the unhappy Pharaoh was still looking for means to escape from so terrible a dilemma, the Jews gathered together all the valuables of which they could get hold, and fled with them from Egypt.

Having thus shown in what manner the Jewish people began to attack the finances from its very first appearance in history, we shall now follow it into the second period of its history.

Genesis, chapter 47, verse 18

VII. THE MOSAIC PERIOD.

This second period signalizes a total revolution in the policy of the Jewish people. The changes introduced by Moses were nothing but a formal abjuration of the Jewish principle. This revolution did completely away with the chief motivating principle of the Jewish people - the Principle of Material Interests - in order to put in its place a new one, formed out of a union of the physical and theocratic principles.

This change was the result of a reaction which had taken place in the minds of the men who guided the fate of the "chosen people." These noble men shuddered as they beheld their race lowering itself so far as to indulge in highway robbery and usury. A people, thought they, which pretends to belong to the foremost of nations, must enter openly and honestly upon the career which leads to prosperity and civilization. It must declare as unworthy of its aims a principle of cowardice which, in the eyes of mankind, deserves excommunication.

But the victory of the Mosaic idea could be secured only by the complete extinction of the adherents of the old Jewish idea. They were, therefore, annihilated, together with their Golden Calf - the symbol of the spirit of usury - which is the same as the principle of material interests.

The application of the principle of conquest by armed force, led to the occupation of Canaan and the foundation of the kingdom of Judah.

But as this period serves only to explain the application of a principle which lies not within the scope of our essay, we shall resume the thread of our investigation from the time when the kingdom of Judah vanished, in order to make room again for the reappearance of the Jewish idea, that is, the principle of material interests.

VIII. REACTION OF THE JEWISH IDEA.

With the fall of the kingdom of Judah, its stay and support, the principle of physical force fell also, and the Jews again turned their eyes towards that peculiarly Jewish principle, which was to secure them the conquest of the world - the principle of material interests.

When they were attacked by the Assyrians and Persians, there was, perhaps, still a party amongst the Jews, which held a conquest by armed force possible, but this party was soon silenced by the adherents of the old idea. These latter partisans maintained, that if the prophecies were to be fulfilled, and the sons of Israel were to achieve the conquest of the world, such an object could not be accomplished by the application of arms, but only by the application of the principle of material interests.

What use is it to us," said they, "to possess, a country of our own, a kingdom, fortresses and armies, which a single storm can destroy in a moment, making us the slaves of the conqueror?

"No, the Mosaic principle may appear beautiful, but it is only a chimera. Our riches and our power must not be concentrated at one point; they must be everywhere and nowhere, so that they cannot become the prey of our enemies. No country, no kingdom, must be our own, but we must try to possess ourselves of the riches of all the countries and of all the empires of the world. Scattered over the whole face of the earth, we must possess no fixed habitation, but hurry towards those spots where the harvest is most bountiful. Only through the principle indicated by Abraham, Isaac and Jacob, and only in this manner can, and will, the prophecies be fulfilled, which promise to the sons of Israel the conquest of the world."

The conflict between these two principles divided the Jewish nation into two parties, which a long time struggled for supremacy. The consequence of this conflict was, that the Jews saw themselves at one time forced to determine upon a cosmopolitan emigration, and at another time felt drawn again towards Zion, the visible central point of their nationality. The tendency towards decentralization held at a certain time

the upper hand, and became the cause of that kind of emigration which is known under the name of the Babylonian captivity.

But this captivity was, in fact, nothing else than an aggressive movement on the part of the Jews, having for its object to reduce their conquerors to subjection by means of cunning and usury. Beaten on the field of policy and war, the Jews endeavored to repay themselves by plundering the Assyrians, and it is a fact, that, once established in the center of the Assyrian empire, the Jews possessed themselves of the riches of the country, and finally laid their grasp even on its administration and political power. This victory was accomplished by the assistance of the intrigues of Esther and Mordecai, who used the old king Ahasuerus as their tool, taking the reins of the State into their own hands.

IX. THE ROMAN PERIOD.

The conquest of Judea by the Romans gave a decisive direction to the cosmopolitan tendency of the Jews. They now penetrated into all the Eastern and Western provinces of the Roman Empire.

In all countries they soon stole amongst their conquerors, and the vassals of those conquerors, and preyed upon them with cunning and usury to their hearts' content.

It is to this influx of the Jews, as well as to their rebellious spirit, that we must ascribe the hatred which the Romans began to feel toward them. When this hatred had reached its climax, the Romans undertook that campaign, which had in view the destruction of a race, that had grown to be a real plague of the Empire.

The campaign of Titus was intended to destroy the capital of the Jewish people,- regarded by the Romans as the point of action of the Jewish race. But this campaign missed its intended purpose, and for this reason: Jerusalem had long since ceased to be the central point of action of the Jewish nationality. For amongst the Jews the movement of cosmopolitan decentralization had long ago taken the place of the system of centralization, and the principles of physical force had given way to the principle of material interests. This change having taken place, the Jews no longer had use for the fortresses of Judea and the walls of

Jerusalem in their aggressive movement. They had already boldly assumed the offensive on all points, and had concluded to employ in their project of the conquest of the world only the weapons of cunning and usury.

Moreover, Roman policy committed a great mistake when it turned its arms against a point, the destruction whereof could no longer weaken the Jewish power.

For the Jews, having long ago exchanged their point of action for a principle, that principle now constituted their sole basis of operations, and the Romans ought to have fought and annihilated that principle.

But such an undertaking was not within the power of the Romans, and Titus, in destroying Jerusalem, destroyed the only obstacle in the way of the Jews for a free aggressive movement upon all other nations. From that moment the Jewish people forever renounced their native country and their Mosaic traditions, and began the great work of conquering the world by means of the principle of material interests.

X. A CHRISTIAN PREJUDICE.

The motives, which, as we have stated in the foregoing, compelled the Jews to abandon their native country, gives the lie to a prejudice which has taken root amongst the Christians, namely: The universal belief, that the Jews have been scattered over the whole face of the world because of their stubbornness in refusing to recognize the divine mission of Christ.

History shows that this belief is a mere prejudice, for innumerable proofs might be cited to establish the fact that the dispersion of the Jews has been nothing but a voluntary and predetermined emigration. One proof of the fact that this scattering of the Jews was voluntary is the circumstance, that four hundred years before the conquest of Jerusalem (at the time of the Maccabees) the Jewish people had already begun to scatter towards all the regions of the world.

Another proof that brute force has not been the cause of the dispersion of the Jews, is the fact that Titus took along only a few

thousand Jewish prisoners for his triumphal entry into Rome. But there is a vast distinction between a few thousand Jews and the whole population of Judea -a distinction which may not be sufficient to override every other proof, that may be brought forward to show that the Jews were dispersed by force.

If we furthermore consider the fact that the Romans never drove from their countries the people whom they subjected, we are all the less slow to believe that they made an exception in the case of the Jews, of whom they never stood much in fear anyway.

Having thus shown that the dispersion of the Jewish people must be regarded only as an aggressive movement, which had the universal conquest of the world for its object, we shall now follow the fate of the Jews and their progress in the later times of the Roman Empire and the Middle Ages.

XI. THE PERIOD OF THE MIDDLE AGES.

The weakening of the Roman rule and the invasions of the barbarians brought about a period of transition, which vastly favored the expansion of the Jewish element. Placed between two other elements, of which the one was enervated and the other in a state of barbarism, the Jews managed to push themselves imperceptibly forward and to strike firm root in the lands conquered by the barbarians. It is true, that the Christian Church and the feudal power opposed measures hostile to their advance, and even checked their development, but the Jews did not allow themselves to be held back by any such obstacles, and contrived to cripple the hostility of both priests and nobles. There is only one hostility which the Jews fear; it is that which assumes the shape of competition, and attacks them on their own field; that is, the principle of material interests. So long as you allow the Jews quietly to accumulate money they care about nothing else; on the contrary, they mocked behind their backs both the victors by force of arms and the victors by the spiritual principle.

While Europe during this time was separated into many nations and empires, the Jews scattered over all the trading places, taking up their abode there in order to carry on trade and usury. It is true, that

their riches, and especially the means by which they gathered them together, often drew upon them cruel persecutions; but these acts of violence were only temporary and not powerful enough to stem the rising tide of Jewish conquest, which daily gained more territory.

Thus Jewish establishments penetrated into the chief commercial centers of Europe. One body of Jews settled in Venice, another in Genoa, while at the same time colonies arose in the chief cities of Spain, the Netherlands, Germany and Poland. These bodies, although scattered over an extensive territory, formed a firmly connected, homogeneous union, exercising its activity under the impulse of a single power motive, the principle of material interests.

This assertion, that the dispersed members of the Jewish race formed a united and fearful body, is by no means an airy phrase, but a truth, which can be proved with mathematical exactness.

As a first proof of this fact we point out, that, even in the midst of the present civilization of the Western nations the link of race union, which chains Jew to Jew, is much stronger than the link which connects a Jew with a Christian.

The second proof is the circumstance, that the same religious and historical traditions, as well as the same race union, exists among all the Jews from one end of the world to the other, from Kamchatka to San Francisco, in the midst of civilized Europe as well as in the center of Asia. This whole scattered and yet united body is animated by a single idea, by a single faith: That its members are the "chosen people," and that the treasures of this world are their inheritance. Question, as we have often had occasion to do, the Jewish marauder who travels over the steppes of Tartary, or the refined stock broker, who strolls through the Leopold street of Vienna, or Lombard street of London, or Wall street of New York and you will find amongst all of them the same faith and confidence in their destiny.

Jewish solidarity is so great that if you attack one Jew in any particular place, all the Jews of the five continents arise as one man.

To illustrate this in a measure, we beg to refer to an incident of modern times. While General Grant was facing opposing forces in the State of Tennessee, he was so very much annoyed by the great number of Jews who followed his army, like the hounds follow the deer, that he issued an order, requiring the Jews forthwith to leave his lines.

Presently an immense excitement was created among the Jews in all large cities of America, and committees of the faithful were formed, who at once commenced their pilgrimage to Washington, with the view to impress upon President Lincoln the supposed injustice of General Grant's order. The President listened attentively to the complaint of the committee, and in the goodness of his heart addressed a letter to General Grant in which he requested him to modify this order. General Grant replied, stating, that he had complied with the wish of the President and rescinded the order in question but added that the Jews in his opinion had not changed any to the better since they crucified Christ.

Wherever there are Jews, every Jew is sure of a lodging, of support and assistance. At the same time, the Hebrew language with its peculiar letters, serves the Jews of all countries as a bond of Union, and connects the Jewish communities, scattered over the whole surface of the world, with each other. The true Freemasonry is that of the Jews, in comparison wherewith our own Freemasonry is mere child's play.

In the middle ages these Jewish adventurers stole in the most modest manner, without putting forth any pretension, as men who had to make their means of living. They submitted patiently, wrapped in rags, to fight with bitter misery; and yet their faith in their ultimate destiny remained unshakable.

In vain we look in history for a spectacle even approaching the self-abnegation, to which the Jews submitted for centuries in order to accomplish their objective, the conquest of the world. By the aid of this self-abnegation and this severe discipline, these conscripts of usury have remained true to their flag, the principle of material interests, and have changed themselves into sober, active and powerful men.

That principle became to the Jews a law, which submitted them to a Spartan mode of living, keeping them from being corrupted through laziness or dissipation. This severe discipline and mode of living discloses the secret how the Jews were able so successfully to fight the other races and to appropriate the plunder taken from them with such singular fortune. In this commercial and financial conflict it often happens, that the Jew beats hundreds of his opponents from the field, solely because the principle of material interests, the bait of gain, makes him more sober, active and powerful than hundreds of his opponents taken together.

XII. JEWISH CORRUPTION.

Few people will believe us if we tell them, that the Jews nevertheless possess the quintessence of virtue. This assertion must appear all the more paradoxical, since many people regard the Jews as the worst sort of men. But these persons will be still more astonished when we add, that the Jews are both: That is, very virtuous, and abhorrently vicious; nay, the disseminators of vice. This apparent contradiction needs only a few explanations in order to make apparent its full meaning.

The Jew is virtuous, because he experiences a, so to say, practical, and not, as we do, a, platonic love for virtue. The Jew is virtuous because it is in his interest so to be; that is on account of the material advantages, which virtue procures to him. The exercise of virtue prolongs life, and enables him to gain money; this suffices the Jew, and hence he venerates virtue. But if the principle of material interests compels him on the one side to embrace virtue, the same principle forces him on the other side to enter upon the path of vice.

The Jew, who understands how to secure to himself the advantages of virtue, thereafter considers virtue his monopoly. "Virtue," thinks he, "is a very good thing, of which I must take good care. But it must not be in possession of everyone, for otherwise it would not be possible to make money out of it."

Hence it is through calculation, or speculation, that he subjects even virtue to taxation, and uses vice as a tool or weapon of destruction.

Thus virtue and vice change in the hand of the Jews into powerful means, to be used as defensive or offensive weapons. With virtue they brave losses and misfortune; with vice they attack those whose fortunes they intend to devour.

If any further proof were needed to show that the Jews seek to enrich themselves by means of demoralization, we need only point out some well-known facts.

Benazet and Blanc, two Jews, were the founders of the gambling hells in Baden-Baden and Homburg. Ilahmi Pascha, the son of the Viceroy of Egypt, had inherited a fabulous fortune, amounting to not less than 150,000,000 francs. The Jew Oppenheim in Alexandria, became his banker, and administered the affairs of the young Ilahmi so masterly, that three years of his administration sufficed to make the prince a bankrupt.

XIII. JEWISH PROGRESS DURING THE MIDDLE AGES.

Throughout the whole period of the Middle Ages the commercial settlements of the Jews were simply so many separate encampments in the enemy's country, which could be taken down at any moment and put up again in another place. Commerce was the great battlefield, so to speak, on which the two enemies - the native-born on the one side, and the Jewish invaders on the other encountered each other and carried on their engagements; the latter naturally coming off victorious in almost every case, and thus acquiring the hegemony of the whole commercial world; for commerce was most specially adapted to the Jewish instincts. It is characteristic of the Jewish disposition, that not a single one of the modes of living selected by the Jews serves to enrich the wealth of a nation directly.

The Jew, as is well known, does not engage in agriculture, in mining, in the production of raw material, or even in the manufacture of things from the raw material. He attends only to the circulation of values, and enriches himself by exchanging worthless articles for good money. We feel obliged to call attention to this circumstance in order to establish the fact, that the Jews are for the greater part unproductive parasites; for what should induce them to work in the sweat of their brows, when they have in themselves the means to appropriate the productions of others? For this simple reason the Jews have always kept aloof from agriculture, and preferred a changeful, nomadic life, which offers them the great advantage of leaving them at all times, free for any sort of movement. This mobility, by means of which the Jews were always able to hunt up those places where the largest plunder was to be expected, was evidently the result of their not being tied in the least to the soil on which they lived. It harmonized, moreover, with their cosmopolitan tendency and their aggressive system generally.

Thus, for instance, during the flourishing times of the Italian republics, Venice, Genoa and Florence were overrun with Jews. The downfall of these republics compelled the Jews to pack up the treasures gathered up in the South and emigrate Northward; settling in Germany, Poland, and the Netherlands, where, in the meanwhile, commerce, industry, and general prosperity had vastly increased. England was the last to suffer; not, indeed, until the close of the last century, when it had taken naval and commercial supremacy out of the hands of Holland, which had dominated until then. The Jews were least successful in Spain. In that country the native-born people compelled them to emigrate, regarding them as foreign invaders and secret allies of the Moors.

XIV. JEWS WILL ALWAYS BE JEWS.

After this short review of the history of the Jews during the Middle Ages, it now becomes our duty to devote a special investigation to an isolated question, connected therewith, but which is even by itself a real miracle. We allude to the remarkable fact of the non-intermixture of the Jews. In spite of their own wide dispersion, in spite of centuries of continued intercourse with other races, the Jews are still today what they were eighteen hundred years ago. We find in them the same characteristics, the same type; as if neither time, nor habit, nor the intercourse with foreign elements could have effected a change in them.

This curious phenomenon is the result of the cooperation of different factors, the most prominent whereof we here enumerate: 1. The tie of religious and historical traditions. 2. The tie of blood relationship.

3. The sentiment of a common solidarity. 4. The hatred of all other people.

It is due to the powerful cooperation of these factors, that the Jews have remained Jews, although they have branched off into various countries and adopted the habits of those countries as times required. Their turning into Frenchmen, Germans and Poles, or Americans, is merely superficial, and does not in the least affect their inner Jewish nature. Nay, this assumption of different nationalities has been and is for them nothing but a mask, undercover whereof they can all the more

imperceptibly steal into the sheepspen. We need not specify with what animal in the fable they have this characteristic in common.

One thing or the other! Let a man be either a Jew or a German, Frenchman, American, or Russian, etc. But no! - the Jews maintain, that they can combine both qualities; and while they flourish their "true," for example, French patriotism in the face of the world with special predilection, they have no scruple at the same time openly to boast of their pride in their Jewish nationality.

Cremieux and Annarid Levy, two Israelite celebrities of our time, have unreservedly declared, that they are "Jews to their fingers' ends," and since there is little room left beyond the fingers ends, French nationality must fare rather poorly in these individuals.

XV. THE JEWS IN MODERN TIMES.

Throughout the whole period of the Middle Ages, the Jews had quietly laid stone upon stone in the building up of their future power. Regardless of the movements of the rest of the world, they had heaped treasures upon treasures in their hiding nooks, and cleverly arranged the order of battle of usury from one end of Europe to another, and from there to the New World, awaiting the moment when they might issue forth from darkness into the light of day, and climb to the top of their power.

At last the long expected day appeared. On that spring morning of liberty, when the old and rotten edifice of feudalism broke down with a crash, and all the previous political, civil, and ecclesiastical institutions of Europe received a shock, from which they will never recover; when the rising tide of modern ideas swept everything before it, and unpityingly drowned every resisting object: on the day of the French Revolution, the hour of liberation sounded also for the Jews, when, freed from their chains, they could unfold the whole fullness of their power and enter upon a path which would lead them, in a short time, to the conquest of the world. The sole obstacle, which had hitherto kept the Jews in check, now dropped away.

Undermined by the doctrines of Voltaire, and conquered by the power of Liberalism, the national and religious limitations of the Middle

Ages gradually crumbled into dust, and Europe, having broken with the past, was given over to a complete reconstruction. Going hand in hand with the Freethinkers, the Jacobins, the Carbonari - in short, with the revolutionaries of all shades - the Jews now undertook the reconstruction of Europe, and everywhere associated with those who cried out: "Long live Tolerance! Long live Fraternity! Down with Rank! Away with Privileges!"

But whilst these cries signified in the mouth of other nations a stern demand for measures of progress, recognized by them to be just and necessary, they were to the Jews nothing but a clever trick of war, wherewith to confuse the ranks of their enemies. How else can we explain the fact that these same Jews have not for a moment entertained the notion of turning their back on their own religion, their own traditions and principles?

With ranks closed the Jews now opened attack on their enemies, and having overcome them on all points, erected their own standard on the ruins of ancient Europe. Since then we see the flag of Judaism unfurled on every watchtower of European power, and, indeed, over all the world, a flag which bears the inscription: "Materialism and Material Interests!" Significant words, the keys of Jewish world supremacy.

The whole conquest has not cost the Jews one shot of powder. Apart from what the achievements of revolution and Liberalism have caused to fall into their lap like ripe apples, they owe their present position in the main to the unprincipled intrigues, with which they have successfully placed one after the other of their enemies 'hors du combat'. Thus they have managed, by means of clever tactics, to secure to themselves the advantages of a central position, from which they can turn at pleasure now to the one, and now to the other side. By alternating in this manner, stirring up revolutions today and tomorrow lending their support to legitimacy, assisting with one hand in the distribution of state-overthrowing utopias, while with the other restoring monarchies, and aiding in founding new aristocracies, they connive to make both parties serviceable to them, and to derive immense advantages from whatever turn affairs may take. For we all know that governments as well as revolutionary parties require money; and the men who lend it, are the Jews, of course, not without a corresponding percentage, both in cash and in concessions and privileges.

XVI FINANCIAL CONQUESTS

We have seen how the great religious and political revolutions, that have shaken all Christendom, and divided it into various camps and parties, have been a special God-send to the Jews, since they enabled them amongst all this confusion to take a decided forward step in their work of conquest, and obtain the hegemony in finances, in the state and in society. This conquest, let us once more emphasize, is not on any account imaginary; it is a conquest in the word's widest sense. Nay, the Jews themselves, far from making a secret of it, confess it and call it "the main and distinctive problem of Judaism."

As early as the Middle Ages, the Jews had accumulated vast riches and obtained thereby a certain influence. But the cooperation of other causes was necessary to make it possible for their financial power to attain its present marvelous dimensions; nay, to grasp the lions share of the various national properties and riches within their clutches. Among these causes we should like to enumerate, in the first instance, the dissemination of cosmopolitan ideas, the growth of greater equality in the morals and customs of the European nations, the multiplication of all means of public intercommunication, and the increase of international relations.

This growth of intercourse between the various members of the separate nations and between the remotest countries, which was begun at the end of the eighteenth century, and has since steadily increased, has, in truth, contributed very materially to the marvelous development of the Jewish financial power. The cause of this phenomenon is perhaps formulated in the best way by saying, that the influence of that financial power has thus risen from a local to a universal power. The Jews, holding in their hands the financial condition of every single country, were better able than other people to derive advantages from the general growth of industry and the inventions of modem times. In the same ratio that financial enterprises began to flourish and become more universal, the sphere of Jewish activity extended also. As atoms are drawn towards the large masses under the law of gravity, thus minor capitals drift towards the immeasurable riches of the Jews; and as, under the

same law, the motion of the attracted bodies becomes more and more accelerated in time, thus the attractive power of Jewish capital grows daily greater. Nay, the iron girdle, which that capital has at present drawn across the wealth of the nations, is already fixed so closely and unbreakably, that we may say without exaggeration, that the Jews hold even now in their hands the financial power from one end of the world to the other. It is a simple fact, that at the present day not a single important financial operation can be carried out unless the Jews participate in it and put the profits thereof into their pockets.

In this way the Jews have within a short time brought things to such a pass, that they are now the wealthiest and most influential class of men, and have attained a position of vast power, the like of which we do not meet with in all history. From the height of their immense capital, the weight whereof threatens to crush all other nations, they command the whole world of finance and industry. The most paying and colossal enterprises of modern times, within and out of Europe, are simply Jewish monopolies; as, for instance, the Austrian Southern Railway - the main line of traffic for Central - Europe, the mines of Brazil, the Union Pacific Railway in the United States, under the control of Jay Gould, etc., etc.

But we go further, and venture to assert, as we can do without great exaggeration, that there is not a man amongst us, who is not in some way tributary to the Jewish power. We all, without exception, pay our tribute to the Jews, be it for our rents, our houses, the bread which we eat, or the clothes which we wear. You may count on your fingers even the kings and nobles, who are not debtors to the Jews, and hence morally and in point of fact subject to them.

The Jewish financial power resembles thus, in a manner, an imp, who, without being visible, pokes its fingers into everybody's pockets. Like Care, in Goethe's Faust, he knows how to enter through the keyhole, to be present everywhere, and yet to hide from the eyes of all. He seems to be specially experienced in the role of a seducer. Indeed, we have a notion that once upon a time he stole that role from the father of sin himself, for it is in the words of Satan that he speaks to us: "Worship me and I will lead you to happiness."

XVII. THE ROTHSCHILD DYNASTY

Hand in hand with the marvelous rise of the Jewish financial power in general, or rather as a necessary condition and unavoidably basis thereof, we find a rare individual progress amongst the single members of the Jewish people. The petty medieval usurers have changed everywhere into modern bankers or stock exchange brokers. Those wandering Jews of long ago have become crafty speculators, and the old clothes men and peddlers have opened elegant warehouses and industrial halls.

But there was for a time still lacking the crown of the edifice; that is, the embodiment of the motive principle in a concrete and tangible power, which is inborn in every human enterprise; for, as the ecclesiastical or the military rule are ultimately incorporated into a Pope, or an Emperor, thus the Jewish supremacy must necessarily induce the formation of a dynasty, which derived its origin and its permanent justification from the principle of material interests.

This crowning of the edifice was not long in being completed. The facts are these: At the close of the Napoleonic wars a Frankfurt Jew, by the name of Rothschild, arose - more by the force of circumstances than in consequence of his own exertions - to the high and powerful position of as a visible head of the Jewish supremacy. All the Jews bowed down before this new ruler; and do so bow down ever since his rule has been recognized from one end of the world to the other. As the king of finances Rothschild commands the rolling masses of the Jewish capital as completely as the German or the Russian Emperor commands the moveable masses of his armies.

The power of this "self-constituted Ruler of all the Jews" is not to be calculated, however, by the thousands of millions which he can call his own directly, but by that far greater, and really fabulous mass of gold, the circulation whereof is dependent upon the orders issued by his cabinet. Each Jewish millionaire, who carries on financial operations in Paris, Vienna, Berlin or in the United States, is in so far a Lieutenant General of Rothschild, as it were; always governing in his action by the indications of that financial barometer.

The wealth of the Rothschilds is something fabulous. Anselm Rothschild, who died recently in Vienna, has left a fortune of a milliard of francs. According to this statement the wealth of the three branches of the family may be estimated at about three thousand millions of dollars. This is pretty nearly the amount which the French government was at some trouble to raise for the war indemnity. One family is, therefore, as wealthy as a whole nation! When one reflects that this immense wealth is the fruit of the labor of millions of unfortunates, it boggles the mind!

As long as the world has existed, such an unnatural state of things has never before been known!

The head of the Rothschild family is, therefore, a potentate, a ruler in the full meaning of the word; and his subjects are the millions of human beings, who incessantly labor to support his power and his splendor!

The Rothschilds possess a dozen castles, truly, royal residences, situated in the most magnificent and cultured countries. There these rulers unfold a gorgeous splendor, and receive the adulations of the magnates of this earth, not excluding Emperors and Kings, and yet the head of the Rothschild family places little value on being called a king. His Jewish majesty is evidently content with being a King, and enjoying the power which his immense riches procure for him.

But in all other respects Rothschild plays literally the role of a ruler and does not neglect the duties, which this royal dignity imposes upon him. It is he who represents the Jewish people with splendor, as other rulers represent the power of their respective nations. The Jewish ruler, for instance, never shrinks from taking part in all subscriptions, which fashion or report has invested with a certain importance. Rothschild also always takes care, when visiting any particular locality, to leave a memento of his presence, either by founding some philanthropic institution, or by a princely donation.

Besides this, the Rothschilds, as the visible head of the Jewish nationality, have in recent times made it their duty to lay the corner stone, whenever some benevolent institution, devoted exclusively to the Jews, is to be erected. Whatever other rulers do, the King of the Jews must do also, of course.

The power of this Jewish autocrat is so immeasurable and unlimited, that it far outshines the power of all other kings and emperors. When but a few years ago two great empires, France and Prussia, carried on a bloody war, each country putting forth many hundreds of thousands of soldiers; it was nevertheless necessary to call in a third potentate to establish quiet in Europe. This potentate was called Rothschild, that king "By the Grace of God," whose signature was indispensable for the definite conclusion of the treaty of Versailles.*

The Jewish power in the United States is well known and felt. It is stated on good authority, that the demonetizing of the American silver dollar in 1873, was achieved by an agent from the Rothschilds and their confederates, by the name of Ernest Seagel, who went to Washington for that purpose, and it is believed by corrupt means succeeded in effecting the change. So cleverly was the matter done, that some time elapsed before the change was generally known.

In connection with the above we may state, that by the untiring efforts of the Hon. Richard P. Bland, a member of Congress from Missouri, and his co-workers in both branches of Congress, the American silver dollar was again made a legal tender, and, that contrary to the prophecies of those who were inimical to the restoration of bimetallic money, and who had predicted fearful results from its accomplishment, no change was observed in the general business of the country, other than that the premium on gold at once decreased, and the purchasing power of silver increased, the two metals becoming thus equalized

• The 1871 Treaty of Versailles between France and Prussia

XVIII. SOCIAL CONQUESTS.

The profits acquired by the Jews in the financial world, necessarily placed in their hands the means to improve their condition also in a social and political respect. Recognizing full well the immense advantages of such progress, they never left them out of sight; and, therefore, having crawled forth from their hiding places and Jew quarters (ghettoes), tried hard to turn their commercial relations with the natives into social intercourse, until at last the doors of the whole Christian

society were opened to them, and they had succeeded in gaining entrance into the same families, intercourse with whom had until then been to them prohibited. But although having thus grown gradually into acquaintances, then from acquaintances into friends, and from friends into fellow citizens, they yet remained inwardly the same Jews which they always had been.

When they had thus comfortably nestled into the bosom of the different nations of the world, they longed also for a monopoly of the liberal arts and sciences, which are open only to the higher ranks of society. Knowing well that they could acquire honor, regard and political power only by those means, they engaged in literature, medicine and public education, and flooded the professions of law and journalism.

To this latter sphere they have devoted themselves always with special predilection, because they are better aware than other people of the rare advantages to be derived from a rolling and easily handled tool by means of which one can make the world believe anything. These Jewish newspaper writers form in every state a closely connected, all powerful combination, composed of minds as clever and industrious as they are unscrupulous, and that have in a certain way appropriated the right of intervention in all foreign affairs, in order to levy tribute on the credulity of the public. It is very evident, that a combination, having such means at its disposal, and far more powerful than church or feudal state, is in possession of a vast and terrible power, in the hands of which we are nothing but abject slaves.

XIX. POLITICAL CONQUESTS.

The position which the Jews had attained within the Christian social world, formed the key which was soon to open to them the doors of political equality. Ancient society, with its restrictions and limitations, having been overthrown, no further difficulties stood in their way. Going hand in hand with the advocates of liberty and equality, they had assisted at this overthrow, and thus those advocates, being now masters of the situations, could not refuse them a counter service. In conformity with their program, which promised equality on the broadest

principles they were bound to conquer all inward repugnance, and declare the Jews to be in all respects their full-blood fellow citizens.

These renovating legislators said, therefore, openly that the Jews were men like all other men; and deserved to be entitled to the same universal rights of men. Blinded by the existing, humane appearance of their theories, these men were incapable of perceiving the danger, which threatened them from individuals, who, under the cover of national solidarity, had always in view only the object of a great, cosmopolitan, world-ruling combination.

Who, indeed, could have foreseen at that time, that the same Jews, with whom political companionship was made, would make life so bitter to later generations?

It should have been considered, that however just and harmless the investure of equality may be to individuals, as such, it may become all the more dangerous and generally productive of evil, when it is conferred upon a whole, foreign race, scattered over all the countries of the world.

The consequences of Jewish emancipation were not slow to show themselves. As it would lead us too far, to follow closely the path pursued by the Jews in their political conquest, we must content ourselves to show at least how far they have advanced up to today, and what position they now occupy in politics.

To begin with diplomacy, we note the fact, that this field is overrun with Jews. The same fate is shared by the legislative assemblies of England, France and Austria; the most influential members whereof belong to the Jewish race. Jewish ministers and counselors of State are also no rarities.

Take for instance Disraeli, now Lord Beaconsfield, the leader of the Tories in the English Parliament, of whom Daniel O'Connell has said in one of his speeches, "that if his genealogy could be traced, he would no doubt be found to be the true heir-at-law of the impenitent thief on the cross."

The Westminster Review of the time when Vivian Gray was published, thus speaks of Lord Beaconsfield: "He has the flare of the livery, the flippancy of the shoulder-knot, the bustle, the pert smartness of those who stand, powdered and bare-headed, on the steps of great houses, and make sport of that part of the world below the peerage and above servants' halt."

Then there is Goshen, lately First Lord of the British Admiralty; and amongst the English nobility we find such Jews as Sir Nathaniel Mayer de Rothschild Bart", Sir Moses Montefiore Bart, Sir Francis H. Goldsmith Bart, also Sir David Louis Salamons Bart, Benjamin Samuel Phillips Knight, Sir Albert David Sasson Knight, Sir Julius Vogel, Agent general of New Zealand, Sir Borrow Herbert Ellis, Baron de Worms, Baron de Stem, Baron Albert Grant, and a host of others too numerous to mention.

Then there is the noisy Lasker in the Prussian General Assembly, the elastic Arnim - all are Jews. Gambetta and Castelar, these two educators of France and Spain are of Jewish extraction, and both of these "Rabagas" are trying to play the role of Saviors of mankind.

If we consider further, that in all these countries the Jews constitute only a small fraction of the population, we must admit, that this small minority has already received too many advantages as against the majority of the people.

In order to gain this daily increasing advance in the field of politics the Jews make use of a peculiar, sly system of tactics, the fundamental principles whereof we may sum up as follows:

- 1. They endeavor to concentrate their influence scattered as it is all over the world, at any given moment, at the point to be conquered, in the most effective manner, in order to suppress all local opposing tendencies.
- 2. They endeavor at all times to derive advantage from our disunion. With this purpose in view, they place the power of their capital and their influence at the disposal now of this and now of the other party, while they take care at the same time, to have representatives in every party. Thanks to this policy the Jews are always on hand to turn every party victory to their advantage.

Such a distribution of power is like a good hand of cards, wherein all four colors are represented so that some points are always sure, no matter which color is turned up trumps. Thus for instance, we see in France, imperialistic, Republican, nay, even, socialistic Jews. If imperialism gains the day, Messrs. Fould, Pereire & Co., are there to represent the Jewish interest. If, on the other hand the Republic, or perhaps even the Commune, chances to be victorious, there is Mr.

Cremieux or Citizen Karl Marx at hand to change into the trump color, as it were, of the Jewish hand of cards.

By the aid of this clever trick the Jews preserve their prestige independently of all changes of government, and approach more and more their object, the conquest of the world, no matter how circumstances may change. They have discovered the secret of winning with all parties and losing with none.

This game, which the Jews play so cleverly with every nation, they also play on a larger scale in international politics, on the Green Table of Diplomacy. Here the different nations serve them the same purpose as did in the former instance the different parties of a nation; that power being to them for the time the trump color, which happens to be the director of the European concert. Let us illustrate this by an example:

Bart: Abbreviation of Baronet

So long as France and England were all powerful, Judaism leaned for support in its onward march of progress upon their influence, using the English and French as trumps, so to say. All the agents and emissaries which at that time directed the Jewish aggressive movement in Turkey, Russia and Rumania, were English or French Jews. But the moment that the leaf was turned, and those two Great Powers were forced to cede the precedence to others, the Jewish trump colors changed, and the Israelite agents turned suddenly into full blood Americans or Prussians. Now, if we recollect, that the rise of the American and Prussian powers occurred just within these past few years, it is easily explained, why the Jews should have wheeled around since 1867; abandoning the Tricolor as well as the Cross of St. George, and seeking their salvation meanwhile in the folds of the Star Spangled Banner, or under the wings of the One-headed Eagle.

In the financial conflict, which broke out a few years ago, between the Rumanians and the Jews, the latter have also acted strictly in accordance with the policy just pointed out; placing Dr. Strousberg, a Prussian Jew, as Generalissimus at their head; inducing the appointment of Mr. Peixotto, an American Jew, as Consul of the United States; and finally ordering another Prussian Jew, a certain Dr. von Levi, to the

Danubian principalities and Serbia, in order to maintain Jewish influence there, through all sorts of intrigues.

Benjamin F. Peixotto, from the State of California, now represents the United States as Consul at, Lyons, France. Ernest L. Oppenheimer, from the State of New York, represents the Great Republic in the same capacity at Gotenburg. Henry S. Lasar, a citizen from St. Louis, Mo., has been appointed by the President consular agent at Hamburg, Germany. Another party, David Eckstein, has been nominated, but his case has not been passed upon by the U. S. Senate.

The above are American Jews, and more appointments of the same character will undoubtedly follow.

We may remark here in passing, that Prussian Jews were a rather scarce article before Sadowa 13 but since the Sedan victory 14 it would be very difficult to scare up a Jew who did not carry at all times a photograph of Bismarck in his pocket; for servility is also one of the noble traits of the Jewish people. And, indeed, there is no reason why people should not contrive to unite both things: to kneel in awe-bound admiration before the strong and at the same time to maltreat and swindle the weak unconscionably.

Whatever objection may be raised against this pliable and at the same time unscrupulous policy from a moral standpoint, one thing is certain: it is practical, and this is sufficient for the Jews. It is owing to this policy, that the Jews gain daily ground at all points in Europe, Asia and America, and occupy already amongst the various nations of the world a central position, from which they can comfortably rule, control, nay, press down under the weight of their riches and their political influence, all other peoples.

- One-headed eagle: The flag of the (Prussian) German Reich of 1871.
- Sadowa: The Czech name for Königgrätz, where in 1866 Prussia beat Austria in a great battle.
- On September 2, 1870, the Germans won a decisive battle against France at Sedan,
 France.

Let us glance first at France and Italy, and we shall see how in both countries Judaism carries its head high in the consciousness of its indispensability; for both countries are tributary to it. To both countries it has advanced money; to the former for the payment of its war indemnity, and to the latter for the achievement of its independence. Austria fares very little better. There Judaism has the upper hand in politics, and overshadows the influence of the nobility and of the large land-owners. In Germany it tries to keep militarism and pan-Germanic ideas in check by the aid of its financial power.

In Russia, and in the countries of the orthodox religion, the Jewish power has only to overcome the yet existing national and religious prejudices, in order to be there also master of the situation.

But it is in Russia that Judaism has for some time past made the most appalling progress. Before the Crimean war, and the emancipation of the serfs, the Jewish population was limited to the kingdom of Poland, and the region lying between the Austrian-Russian boundary and the Dnieper. The large cities in that district were at that time still safe from the invasion of the Jews; since under the there existing laws Israelites were prohibited from settling down, or even taking up their abode for any length of time in them.

At present all these checks have been overcome. The Jewish hordes have crossed the Dnieper, and penetrated into the governments of Cherson, Poltava, Charkow, Woronesh, Taganrog, etc. Of the two Russian capitals, St. Petersburg has been the first to allow the invasion of these financial locusts. Moscow, the holy city, offers resistance as yet, but it is already encircled by a band of Jews, who hold themselves concealed in the suburbs, and advance but gradually in their attacks upon the general riches. However, things have already come to such a pass in the greater part of Russia. that it is impossible to carry on any kind of business without Jewish agency.

Such are the results and consequences of the present ruling Liberalism. After so sad an experience there is scarcely any other help than to return to such measures as were in use at the time of the Tsar Nicholas. If we take exception at this alternative, the triumph of the Jews is unavoidable; and the triumph of the Jews means the ruin of all other races.

The Jews count in Russia now nearly four million souls; no other country in the world has so many. Yet the Jews hate the Russians because so far they have not succeeded in obtaining such a powerful influence in their country, as it has been shown that they possess in England, and therefore the following cablegram, received in the United States, March 29, 1878, from abroad, will explain itself. Here it is:

"Russia's pecuniary troubles increase every day. it is said, that all the Hebrew bankers in London and on the continent have agreed not only to refuse to lend Russia any money, but to prevent the success of any loan she may put on the market. England, on the other hand, can command practically endless supplies of the sinews of war!"

A very peculiar position is that, which Judaism occupies in England. There also it is all powerful but its rule is not based on one-sided conquests, being rather the consequence of mutual concessions. A sort of friendly understanding had been arrived at on the basis of common interests between these two commercial powers, by virtue of which the British empire lends its political influence and material assistance to Judaism, while the latter places its financial influence at the disposal of England and supports British commerce. The English and the Jews both derive advantages from this tacit understanding; the former, since it enables them to make use of the immense Jewish capital in disposing of their articles of commerce by means of Jewish middlemen, and to employ the Jews in case of necessity as spies and accomplices. These advantages explain the extravagant expressions of sympathy, which the clergy and the press of England lavish on the "poor persecuted Jews."

The Jews, on their part, derive from this agreement the undeniable advantage of being thereby connected with a power, which produces articles of commerce for them, and affords them generally successful protection.

Thus the English and the Jews go together hand in hand, and everywhere lend each other mutual support. Nothing perhaps can better illustrate the relationship existing between these two parties than a simile which happens to strike us. The Jew is for the Englishman what a hunting dog is for the hunter. Whenever the Englishman lifts up his two-barreled gun - industry and commerce - the Jew is used as the hound, who must catch the game and bring it to his master.

Now, it is true, that the Jew is a vicious animal, for he never brings the game to his master without first having taken a bite out of it. But what is to be done? Without this commercial hound, hunting is impossible. And so the Englishman must be content with whatever the other brings to him. Without the Jews, half of the production of the English factories would rot in the docks and warehouses.

France plays the same game, and for the same purpose, of getting consumers for her productions. Thus the three allies have made it their object to provide mankind with all that makes life agreeable and comfortable. The English and the French have undertaken to manufacture all the things necessary for that purpose, while the Jews act as agents and brokers.

This industrial and commercial union forms thus, a well and wisely arranged structure, which is plastered together by egoism so strongly as to render it next to indestructible. Everywhere the allies support each other and go hand in hand; and it is due to this united cooperation that the Occident has contrived to make all other countries tributary to itself.

Another result of this union is, that the Jews, who possess neither country nor fixed habitations, have made Paris, London, New York, and San Francisco the headquarters in which Jewish power and Jewish influence have their support; London and Paris especially being the commercial and financial central points where all the threads of Jewish pillage run together.

For these are the places, whither tend all the yearning desires of Israel, and where its children dance, arm in arm with the natives, around the golden calf. In all other countries, in Germany, in Russia and in the Orient, the Jews form only hordes, ready for battle; or leeches, destined and longing to suck up the wealth of the people, and to effect connection with those two central basins of finances.

In America finally the Jews unfold almost as much power as in the Old World. Here as there all the threads of wholesale and retail trade run through their hands. As regards their political activity, it is quite equal to that of the European Jews.

As a proof of this latter assertion, we need only recall the fact that a Jew by the name of August Belmont (an agent of Rothschild and represented to be an illegitimate offspring of his dynasty) has for a number of years been the chairman of the national committee of a political party, and by his shrewd management has always succeeded in leading that party to defeat. It is susceptible of proof that the financial policy of the opposing party, was the one under which his business was most prosperous. Why then should he desire a change?

Again, a few years ago one of the scions of the Rothschild's Dynasty visited the United States, ostensibly for the benefit of his health, but in truth to review his lordly possessions. Traveling from New York to San Francisco, on his return East, he stopped at the capital, for the purpose of receiving the adulation of the then Secretary of the Treasury, and for the further purpose of instructing the Secretary of the Treasury as to what additional legislation lie deemed necessary in reference to the financial policy of the Great Republic.

As soon as this Rothschild arrived in the city of Washington the Secretary of the Treasury called upon him, received the instructions of the money monarch and subsequently had them carried out to the very letter.

XX. THE JEWISH PRESS.

In the year 1840, an Israelite Council was called together at Cracow. This was a sort of an Ecumenical Council, wherein the most prominent men of the "chosen people" sat for consultation. The object of their meeting was to discover the proper means whereby to secure triumphs to Judaism in its extension from the North Pole to the South Pole.

As we see, the program put forward by these gentlemen was very modest. The subjects discussed in this Assembly were of a very varied character. Some belonged to the field of theology, others involved questions of political economy, while there were also some that belonged to politics pure and simple. A lively debate arose, amidst which suddenly a clear voice made itself heard, and involuntarily imposed silence. It was the voice of a recognized authority, of a man of predominant mind, whose name is unfortunately, unknown to us.

"What are you talking about?" said he to his colleagues in the gathering. "So long as we have not the press in our hands, all that you say is idle! In vain do you organize societies, loans, bankruptcies, and the like; so long as we have not got the press in our hands to deafen and deceive the world, we accomplish nothing, and our rule remains a phantom of our brain." These words produced a powerful effect on the minds of the Assembly. The hearers recognized that an oracle had

spoken, that a new light had dawned on their minds to give a fixed direction to their exertions.

From that time we may date the beginning of that work of the devil, which has as its objective to turn the press into an engine of war, a sort of artillery, the fire of which can be directed against any kind of obstacle opposing itself to the financial and political conquest of the Jews.

The plan, invented and adopted by the conspirators, in order to bring the press under their control, consists in the following:

The press of all countries, without distinction, has been divided by the Jews into three classes, to wit:

First class: Journals in the pay of the Jews.

Second class: Journals bearing the banner of some specific nationality.

Third class: Journals bearing the Jewish banner.

The first class is composed of all those journals that are supported by the Jews, either by subscription or shares purposely bought up by the Jews. 15 Such are: The London Times, Les Debats, L' Independance Belge, La Revue des deux Mondes, New York Tribune, etc. To be sure, there is no contract, no agreement between the editors of these journals and the Jews, the latter depending altogether on that partiality and sympathy which every editor must feel towards those men, who are always on hand to renew their subscriptions punctually at the expiration of every quarter. Of course, certain regards must be entertained toward such subscribers, and still more toward shareholders; and even if an editor should hesitate to do battle for them publicly, he must, at least, avoid everything that can be disagreeable to them, or expose them to any danger, in the columns of his journal. But this is sufficient for the Jews, and they are right, for it is, after all, not a small matter to have made journals of such influence as the Times, Debats, New York Tribune, etc., harmless.

Or, through advertising by Jewish businesses such as Department stores.

The second class consists, as before stated, of such journals, as raise the banner of any specific nationality, while being, in fact, Jewish organs. These journals are true wolves in sheep's clothing; for although they, palm themselves off as English, French, American, or German

journals, they are not the less Jewish, nay, arch-Jewish journals. Now, these journals serve an excellent purpose, under their mask, by effecting changes in public opinion, since their readers rarely perceive, that the articles appearing in them conceal Jews disguised as Frenchmen or Englishmen. The public believes, that these papers reflect the drift of opinion in this or that country, and yet they mirror only the reflection of the Jewish devil, who tries to lead us astray at his pleasure, and to bewitch us with the doctrines and sophisms of the modem school.

In almost every country of Europe we find an organ of this kind. In England, for instance, this organ is the Daily Telegraph, which has a circulation of 100,000 daily copies, and the exclusive proprietor whereof is a Jew. The London Daily Telegraph was bought under foreclosure of a chattel mortgage some years ago by the Jew Levy, for \$20,000. Two of the Levys have changed their name to that of Lawson, and the names of Mr. and Mrs. Lawson appear in the list of guests at the last ball of the Prince of Wales. The editor in chief, Edward Lawson, is a member of Parliament and expects a Baronetcy.

France rejoices in two such journals, La Patrie and the Paris Journal, both the property of a Jew, the Baron Soubeyrand. Vienna has her Neue Presse, and Italy her Perseveranza, both are Jewish journals. In Germany also many such journals can be found, amongst others let us mention the Frankfurter Zeitung.

The third class of Jewish journals proudly raises the Jewish flag. These journals show themselves without any mask, as their very names show: Das Judenthum; Israelit; Israelitische Bibliothek; Jewish Chronicle, Baltimore; Jewish Messenger, New Jersey; American Israelite, Cincinnati; Jewish Record, Philadelphia; San Francisco Hebrew; Occident, Chicago; Independent Hebrew, New Jersey; Jewish Gazette, etc. The circulation of these and many other periodicals extends amongst the communities of Jews over all the world.

The role assigned to this press is to lead Israel in aggressive movement upon the wealth of the heathens, or non-Jews. The press utters the war cry, and directs and leads the Jews onward. Without these journals the Jewish movement would not form a whole, and its activity would necessarily lack inner force.

This exposition of the way and manner in which the Jews make use of the press, unfolds before our eyes the existence of a secret, but

fearful power. In truth, the hundreds of journals, which obey the orders of the Jews, form an appalling battery, to fight against which appears next to impossible. Against the few journals, which the victim may put forth to defend his cause, the

Jews have ready at all times a bullet shower of scoff and calumny, vomited forth from the lying mouths of hundreds of journals.

When the Jews in 1868 came into a conflict with Rumania, the Rumanians had great trouble to find two or three journals ready to undertake the defense of their cause against public opinion. But the Jews at once put in motion against them such an overwhelming mass of journals, that the unhappy Rumanians found themselves excommunicated by the whole civilized world as fanatics.

Every person, who does not allow himself to be plundered by the Jews is a reactionary; and if he takes a cowhide in his hand he is a barbarian.

We may add, in conclusion, that the pressure which Judaism exercises upon journalism, is not limited to the tricks and artifices mentioned. Advancing from one success to another, they now stretch out their hands to grasp all the journals within their reach; and, in truth, they are successful, whether they act the role of editors, or correspondents, or peddlers of novels. Even the book trade has passed into the hands of the Jews; everywhere we meet them as book dealers and publishers. They alone can bring us enlightenment, but when we shall have been so enlightened, we shall be their slaves in a moral as well as material respect.

XXI. THE "UNIVERSAL ISRAELITE ASSOCIATION."

In consequence of the immense rise and universal spread of Jewish power in this century, the Jews have been awakened to the necessity of an organized central administration, by means of which the Jewish movement can be carried on in a more united spirit and with redoubled power. To fill up this lack in the system, a "Universal Israelite Association" was formed in Paris about thirty years ago, and joined by the most prominent Jews of all countries. It is true, that, according to its official program, this association is a purely philanthropic institution,

having as its chief object the dissemination of the benefits of civilization; but such fine words do not prevent carrying on politics at large in secret at the same time.

Thus, for instance, there is at the disposal of this association a large staff of officers, composed of newspaper writers, secret agents, spies, couriers, and all men of high intellectual gifts, speaking all languages and acquainted with all the countries of the world.

Probably no government is kept so well informed, and served so faithfully as this Jewish association; for its numerous servants combine with their devotion and reticence, the advantage, that all of them together represent all the nationalities of the world, truly, a rare sort of human chameleons, as many colored in their scales as in their principles.

The Universal Association rejoices in an excellently regulated organism of administration. It has offices entrusted solely with its cosmopolitan correspondence, which extends from Kamchatka to San Francisco; and it has also offices, whose business it is to instruct the organs of the Jewish and of the subsidized press, so that these may at any time let loose their polemical batteries wherever any obstacle against the Jewish column of attack stands prominently in the way.

It is this same Israelite Association, within whose bosom are resolved the secret rules of administration, that become necessary, wherever, as always happens, conflicts take place between the Jews and nations opposed to them. Sir Moses Montefiori and Cremieux, two prominent members of this Association, have repeatedly, in its name, exchanged communications with the Emperor of Russia, the Porte, the Viceroy of Egypt, the Emperor of Morocco, the Prince of Rumania, etc.

In the year 1867 this Israelite Association undertook a money and paper war against the Danubian principalities, and, in order to be able to put on all the airs of a Great Power, it allowed the governing Princes of Rumania a three months armistice at the very time when hostilities were in fine progress. It is but a short time ago since this same Association undertook a crusade in England, France and America, which had for its sole object to make Rumania subject to its will.

"The Porte" was used in 1878 as a short designation for the Ottoman empire.

But all these facts are cast far into the shade by the financial salto mortale, with which a few years ago Judaism, and its king,

Rothschild, astonished the whole world. When this Jewish self-ruler and his political allies screwed up the French loan to the fabulous sum of forty-two milliards, they therewith threw down the gauntlet to conquest-lusty Germany, as if saying:

Take care, Bismarck! Not a step further! For we are ready to sacrifice forty-two milliards in order to overthrow thy plans! This antagonism between Jewish money-power and German military rule, is, however, something quite natural. Both parties desire to rule; but each desires to build up its rule on a different principle; the former on the principle of material interests, the latter on that of armed supremacy.

Now, as both of these principles mutually exclude each other, and have been so opposed from the beginning, it follows that, sooner or later, a rupture must ensue between those two parties.

 "Saito mortale", m death defying jump (as by a trapeze artist), used in this case for financial dealings.

CONCLUDING REMARKS

We have now arrived at the conclusion of our essay. We believe, that the object we had in view, to give our readers a picture of the present position of the power of modern Judaism, has been pretty well attained. We have shown that it is no exaggeration to say, that the Jews today trample under foot the power of all the crowned heads and nations of the world.

In fact, the Conquest of the World by the Jews is henceforth a fixed fact, not to be disputed. What has materially assisted the Jews in this Conquest of the World, is the pernicious habit, so prevalent of late, of issuing bonds, on the part, not alone of nations, but also of municipalities, etc., thereby mortgaging the wealth of communities, as well as nations, all over the world, and which has, also materially contributed in producing the present business stagnation everywhere.

For the interest which these bonds bear, goes on continually, by day as well as by night, without interruption. Its course sweeps like a tornado over fair fields, destroying everything in its path or like the poisonous storms of the Sahara, bringing death and desolation wherever they touch, It is this secret power of accumulative interest which has

enslaved mankind and which has been used as such an effectual weapon by the Jews for their Conquest of the World.

These facts stare everybody in the face; and while an individual may rid himself of his burden of debt by taking advantage of the bankrupt law, or by compromising with his creditors, whatever may be thought of such practice, as soon as a community or nation attempts a process of this kind, it is called repudiation. Where is the difference between the debt of an individual and that of a number of individuals? The question may well come up in this form: Can a father mortgage the prosperity of his children? He certainly cannot do so. What then is to be done? The only answer that can be made is this: Keep out of debt! The welfare of individuals as well as of nations depends on this. The power of the usurer will be broken as soon as all debts are liquidated on a basis, both just and equitable.

The nations that once obeyed the behests of faith and honor, are now condemned to bow down their heads before cunning and usury. The rule of such principles is a great misfortune for all mankind, for we may not conceal the fact, that all modern-society is brought to the verge of ruin by them, and now looks upon a terrible cataclysm, which must undermine its very basis. The decisive conflict will be terrible; for the conquered and exhausted masses of the people will venture their all to shake off the yoke of Jewish slavery, and disarm the cosmopolitan thousand-headed hydra of Judaism.

Men have raised great opposition against the priestcraft, which rests upon old Europe, but the rule of the priests is a very small matter in comparison with the power which the Jews and Jewish usurers exercise from day to day over the whole world.

Rome has extended her power by a phalanx of priests, monks and nuns, the number whereof exceed scarcely 400,000, and the Popes have been enabled to keep up their dominion with this comparatively small file of supporters.

The Jews have now extended their net of money and financial power from one end of the world to the other; and this net is composed of ten million Jews, of which each one is more treacherous and rapacious than the other. Concealed behind their office desks and bank counters, these parasites uninterruptedly gnaw upon the wealth and the vitals of mankind.

The Popes slay their enemies with the ban, and expel them from the church. The Jews expel their enemies from the stock exchange and from social connections, and finally condemn us to starve without a roof to cover us.

They have even made the priestcraft subservient to their power as is clearly shown when it is asserted, that the late Pope Pius IX. had twenty millions of dollars on deposit with the Rothschilds. And why not? It is publicly stated, that the Cardinal Cansolini had a good chance to be elected the successor of Pope Pious IX., but one thing stood in his way: this good man had had the audacity to write an essay by which he conclusively proved that the grandfather of Pious the IX. was a Jew.

Such are the excellent results of the emancipation of the nations and the so-called progress of our times. People consider themselves free and boast of high culture, and yet no one dares to rise against enemies who, effect-their conquest only by means of cheating and usury.

Disraeli, some time ago, lifted up his voice against this Cosmopolitanism, which threatens to overthrow the whole present order of the world. This Israelite statesman may not be altogether in the right, but in saying what he did, he made a distinction between two utterly opposite orders of cosmopolitanism - the Jewish cosmopolitanism and that of the social reaction; and while he perhaps intentionally brands the consequence instead of condemning the cause, he overlooks altogether the fact, that the cosmopolitanism of the International Labor Associations is nothing but the logical consequence of the cosmopolitan tendencies first proclaimed by the Jews.

How is it possible, that these statesmen allow themselves to fly into such a passion, when they evidently tolerate and protect its cause? No, if they really intend to restore social equilibrium, they must take hold of the tree by the root, and direct their attacks against the cause of the cosmopolitan fundamental evil. Thus and only thus can they succeed in freeing mankind from the greatest plague under which it ever suffered. Let our motto be therefore:

Abolish the Jewish Rule of the World!

(Emphasis in all instances is mine. HS)

COMMENTARY ON THE ESSAY OF MAJOR OSMAN, BEY, BY HANS SCHMIDT

For someone reading Major Osman's words 120 years later, it is amazing to note how little has changed since then. But, what would this perceptive gentleman say today, if he suddenly had the chance to visit our earthly life again, and perceive the state of the world at the end of the 20th Century? Obviously, in 1878 he could not envision to what extent the Jewish power over almost all the other peoples on earth would still grow. We can be sure he would be horrified by what he saw.

On the other hand, the Major would probably also be surprised that in spite of everything, in spite of nearly one hundred years of pro-Jewish propaganda combined with indescribable terror against critics of Jewish actions, there are still people who have retained their abilities to view everything rationally, and who often by *themselves* came to similar conclusions as he did so long ago.

There are literally thousands of books in the libraries (not necessarily in modern book stores), where utterances such as the one below can be discovered, and where the sources are unimpeachable. Especially younger Americans may question their authenticity because for them it is almost unbelievable that long ago Jews had been writing so openly; spelling out their plans for all of humanity almost without regard of future consequences.

The fact is that in the 19th Century few Jews believed that their people was only ten to fifteen decades away from attaining their cherished dreams, and it is entirely possible that words such as those written by Baruch Levy were themselves not quite believed by the writer. Perhaps they were merely written as an angry response to Karl Marx who believed that the idea of "the Jews as the Messiah for all peoples" could only be realized through his idea of Communism, and not via religion or Zionism.

Why are Jews always persecuted?

"The Jewish people as a whole will be its own Messiah. It will attain world dominion by the dissolution of other races, by the abolition of frontiers, the abolition of monarchy, and by the establishment of a world republic in which the Jews will everywhere exercise the privilege of citizenship. In this new world order the

Children of Israel will furnish all the leaders without encountering opposition. The Governments of the different peoples forming the world republic will fall without difficulty into the hands of the Jews. It will then be possible for the Jewish rulers to abolish private property, and everywhere to make use of the resources of the state. Thus will the promise of the Talmud be fulfilled, in which is said that when the Messianic time is come, the Jews will have all the property of the whole world in their hands."

Baruch Levy Letter to Karl Marx

La Revue de Paris p. 574

June 1, 1928

In the same decade when the above was printed in a French newspaper, Adolf Hitler put down this thoughts on the Jews. But before I quote some of Hitler's writings from the twenties, when he was not yet the Führer und Reichskanzler of the Germans, I would like to translate for the perusal of the readers of this book a short essay about the Jews written in post-Napoleonic times by the famous German philosopher Arthur Schopenhauer:

"While all other religions are trying to inform their adherents of the metaphysical importance of the meaning of life both through pictures and through parables, it can be said that the Jewish religion is totally concerned about the "today", and in reality delivers nothing but a war cry seemingly needed to battle other peoples.

The study of the Septuaginta (the ancient version of the Old Testament in the Old Greek language, translator) left me with the impression of great love and sincere admiration for the great King Nebuchadnezzar, even though he was much too kind to a people whose God promised it territories that really belonged to others, and who then let it take possession of the properties of others so that it could erect a temple to its own God thereon. One could wish that all peoples which have a God who promises them the properties of others, also

find their Nebuchadnezzar, and in addition their Antiochos Epiphanes, so that there will be no further troubles.

"The eternal Jew Ahasverus is nothing else but the personification of the entire Jewish people. The Fatherland of the Jews are all the other Jews. That is why the Jew fights for his brethren as others do pro ara et focis (for the altar and the home), and no community on earth sticks together as they do. Knowing this. it is absurd if we take Jews into Government or Administration of our nations. Their religion. from the beginning melted into one with their government, constitutes everything and "oneness", and it is not even as important as the ties that keep them together, and the war cries from which they recognize each other. One can see this in the case of Jews who are baptized and now belong to the Christian religion. As is the rule with other religions. Jews do not carry hate and disgust against their own "lost" brethren, and they remains friends, because they will always regard them as their own. Even in the matter of the prayer meetings of the Jews (the minyans, translator), where ten Jews have to be present in order to fulfill the religious requirements, a baptized Jew may take the place of a missing person, but not so another Christian.

"Therefore, it is a big mistake if we view the Jews merely as another religious sect, and it is worse, when the Jews are designated with a term that belongs to Christians only, for instance, when we say, "the Jewish confession". The proper designation should always be, "The Jewish Nation".

From: Schopenhauer, "Parerga I"

Often, far too often, ignorant journalists ascribe to Adolf Hitler the invention of the so-called "Big Lie" technique that is so frequently used in propaganda. In order to set the record straight and before I am reprinting the *Führers'* essay on the Jews in Chapter 5, I would like to introduce my own translation of Hitler's words concerning the "Big Lie": (From "Mein Kampf", 77th Edition, 1933)

"(Regarding the placement of the guilt for the defeat of Germany in 1918...) the Jews and their Marxist organizations used the correct assumption that the bigger the lie, the greater is the chance that it will be believed by the broad masses of a people. It is easier to corrupt the goodheartedness of the masses of a people than to make it bad to the point of self-acknowledgment. Therefore, it is more likely that the common man with his gullibility and simple-mindedness will fall prey to the Big Lie than to a little one. After all, everyone tells little lies once in a while, but most people would be afraid to tell big ones since one would have to be ashamed because of it later. The common man cannot conceive of truly outrageous lies, and therefore he assumes that all others feel the same. As a result, it is extremely difficult to try to enlighten people about this point since for them it is easier to believe the Big Lie than to doubt it. This contributes to the fact that of the most outrageous lies something will always stick, a fact the propagators of Big Lies know all too well.

The best experts about the possibilities of using untruths and defamations are and have always been the Jews. After all, their entire existence is based upon one Big Lie, namely, that they are merely a religion, while in fact they are a race, a species, distinct from all others. One of the most enlightened men ever to grace this earth has given them the right designation. He called them "the great masters of the lie."

Reading the above, who among us does not think of the "Holocaust" claims; the "6 million" lies; the "gas chamber" tales; the many other incongruous stories of alleged "Holocaust survivors", and everything else that is connected with these big lies?

It is also important to point to the Jewish method of blaming others for their very own big lies, and wrongdoings, when the truth somehow makes headway against their vehement opposition. When the "4 million Jews killed at Auschwitz"-figure became untenable, the Jews suddenly blamed "the Communists" for having invented it. And, rather than give revisionists in Europe and the United States credit for discovering 3 million Jews who were not killed at Auschwitz or in the "Holocaust" (because that is what the downsizing implies,) the Jewish-controlled internationalist media asserted that it was Zionist historians who had discovered "the truth". Unfortunately, there is still a great discrepancy between the now alleged figure of 1.1, 1.3 or 1.5 million dead, and the still high number of just over 80,000 Auschwitz victims whose deaths have been meticulously registered in the long-hidden Totenbücher (death register) of the camp. Besides, even after it had been admitted that 2,5 million or more Jews had not been killed at Auschwitz, the Oberjuden continued to stick for very pragmatic reasons (\$\$\$!) to the "Six million" figure. It was easier to spread a big lie about the Germans, than a little one.

Similarly it was with the now long abandoned allegations (for which German soldiers were executed after the war by the Allies, including by the Americans!) about alleged "gas chambers" in concentration camps on German Reich soil like Dachau, Buchenwald, Bergen-Belsen and Mauthausen. Millions of American occupation soldiers "saw" them, until in the mid-sixties they were suddenly and without coherent explanation dropped from the obligatory tours for newly arriving GIs, at the very time when the "gassing" claims of the "survivors" of Dachau, and other Reich camps also ceased. Later the Jewish publicists claimed that the "Nazis" themselves had led them astray by planting such stories for their own nefarious reasons. Regrettably, many former American soldiers still continue to swear that, for instance, the Dachau gas chambers were real because they do not want to admit that in their young years they had been taken in by a crude propaganda hoax. There is also the fact that without the Holocaust-and-gas chambers swindle the war crimes of the Allies could not have been swept under the rug, as is still done in the United States.

Currently there seem to be efforts afoot to prepare the public for the total abandonment of all gas chamber assertions. (How long will we be able to view that phony gas chamber exhibit at the Holocaust Museum in Washington?) One notices this by the recent emphasis on the anti-partisan actions of the SS-Einsatzgruppen and the alleged crimes of, for instance, Baltic and Ukrainian auxiliaries of the Germans.

In this respect it is also interesting to note that it was allegedly "popular delusions and hallucinations" similar to the 1938 Orson Wells Martian invasion, which was the real cause for the gas chamber stories that had been promoted since the end of the war. In this case the average Jewish survivor is now the culprit, not the major Jewish organizations which had insisted that the gas chamber tales became a semi-religious dogma that was not to be questioned.

Perhaps the greatest Jewish hoax/Big Lie next to the entire falsely fabricated Holocaust dogma is their recent claim that the Russian Jews had been major *victims* of Communism. This flies directly in the face of the fact that Communism was truly Judaism in action.

To the Jewish Big Lie about their alleged battle for the separation of church and state, one has to add this small tid-bit of information about the preservation of *Jewish* religious sites in Europe and elsewhere:

The U.S. Congress allocates every year a few million dollars for the preservation of American historical monuments abroad through the "U.S. Commission for the Preservation of American Heritage Abroad". Few Christian Americans know that Jewish organizations get their hands on most of this money. The Jews claim that, for instance, Jewish cemeteries in Prague, Czechia, fall within the jurisdiction of this commission, and that they are therefore entitled to financial support from the U.S. Government.

Complaints about this truly illegal practice are answered with the perennial outcry of "anti-Semitism".

If things go as smoothly for the Jews as they have been going since 1917 (since the Balfour Declaration), we can expect that "soon," after zealous Zionists have destroyed the Islamic holy shrines on top of the Temple mount in Jerusalem, the American people will be forced to pay for the rebuilding of Solomon's Temple on that spot.

In September of 1998, a thousand or more of the Jewish fanatics met in Jerusalem to make plans for the time after the Arabic mosques atop the Temple mount have been dynamited. They hope that this will coincide with the millennium, and the Jewish assumption of the rule over the entire world, and all the peoples therein.

CHAPTER 4

PROFESSOR DÜHRING'S REALIZATIONS

Shortly after the First Edition of this book was printed, I received the following article from Germany. Reading it, I came to the conclusion that it ought to be placed into the Second Edition of END TIMES/END GAMES as a separate chapter for these reasons:

- Professor Dühring's words were written more than a hundred years ago, probably after Major Osman's essay had been printed, and decades before Hitler wrote his often prophetic opinion about the Jews.
- This essay is from a person who had been brought up in a German home that was decidedly pro-Semitic, and all his conclusions are not only his own, but the result of close contact with high-ranking Jews in Prussia over a long period of time during the Nineteenth Century..
- Each of the various authors represented in this book provide a
 different and new angle to the realization of the Jewish problem. In
 the case of Professor Dühring there is a hint of what in the 1930s
 became the German solution to this problem. I do not know whether
 Adolf Hitler ever read any of Dühring's works, but the possibility
 exists.

The translation of Professor Dühring's "Erkenntnisse", as the article is titled in German, is by me.

Professor Eugen Dühring (1833-1901) was one of the best known German philosophers of his time. He was an independent thinker, not necessarily agreeing with giants like Kant, Goethe, Hegel and others of the preceding era, and he published many works on different subjects of concern to all Europeans. Toward the end of his life he wrote books and essays about the Jewish problem, works that are unavailable in Germany today. I also felt that the following text taken from Dühring's books would fit in with and complement the essence of END TIMES/END GAMES since it is unlikely that American students of Jewish behavior will have a chance to discover Dühring's writings elsewhere.

The text I have before me is from a German magazine "Weltkampf" (World Struggle), issue 2/1943. It was published in honor of Dühring's 110th birthday on January 12, 1943. "Weltkampf" obviously had to cease publication with the arrival of the "democratic" victors, and the publishers and writers were persecuted.

Eugen Dühring's words:

"First I must state the fact that in my youth I was imbued with a generous prejudice in favor of the Jews. It was only my life experience and the recognition of the truly dismal facts which managed to eliminate this erroneous attitude in favor of the Jews. The result of my earlier miseducation in this matter led to the situation that for a long time I was unable to recognize the Jews for what they really are, and it was only through bad experiences that I learned otherwise. Later in my life I discovered that we, in our dealings with the Jews, will always be the losers, just as happened to Jesus regarding his relationship with his disciple and friend Judas. This then induced me to study the Jews and try to discover whether an enlightenment of the Jews can be followed by an enlightenment about the Jews.

"My father was a liberal in the truest sense of the word. He cherished liberty for everyone to the greatest extent. His views were based upon the ideas and ideals of the Era of Enlightenment and the French Revolution. But these ideas contained some very important misconceptions about the Jews and their behavior. The greatest fallacy imposed upon us was the claim that it was their religion that was the cause for the alleged discrimination under which the Jews constantly had to suffer. The truly important point however, namely, that the Jews are a race, or a peculiar tribe, and that it was their immoral behavior that really led to discrimination and prejudice, was never mentioned. The result was a denial of reality and the successful attempt to befuddle the healthy instincts of the Christian masses with unwarranted tolerance and calls for abstract justice. Precisely these methods were used against the gullible Germans, in the course of which the Jews managed to squelch any questions about their immoral and unethical tribal behavior. Under the guise of calls for religious tolerance, the Jews demanded not only full acceptance but they also wanted praise for some of their most despicable behavior and other actions that were based upon extreme egotism, effrontery and frivolity.

"Jewish activism in fostering revolutions is known. There is no revolution where they do not take an active part and as a rule, manage to assume a leadership role. This is done with an extraordinary amount of arrogance and audacity and, in spite of all proclamations to the contrary, always with criminal intent. This became clearly apparent during the 1848 revolution in Prussia. At the time it was mainly the intellectuals, the Poles and the Jews who fomented the uproar. And, I have to say, the Jews were not the least important of these components. I saw this in Berlin with my own eyes even though, at the time, I did not have the wherewithal and understanding to see through the sham. It took years until I was able to put aside my total lack of prejudice and my enthusiasm for everything that seemed enlightening and liberating.

"Once I had entered the halls of ivy, I worked toward a graduate degree and finally, for a doctorate. It was then when I began to notice the difficulties one encounters at institutes of higher learning due to the overbearance of Jews. One important man of the faculty of the Berlin university was a professor F.J. Stahl, the founder of the Conservative Party, probably the most perfect example of a racial Jew whom I have ever met. He was the epitome of the oriental Jew, with the most pronounced physiognomy befitting this tribe. He was a small man but a political giant and a reactionary within Protestant orthodoxy. This dwarf was constantly in the way of free spirited minds who had the courage to express their opinion, in the publishing field or elsewhere, about the intricacies of justice without the professor's input. Unfortunately, Mr. Stahl was quite influential and therefore able to create a lot of mischief. I am sure if Frederick the Great had been the leading statesman of our era, people like Professor Stahl and others would not have had the opportunity to suppress freedom of expression and science to the extent it happened in Berlin in my time. The great king knew the Jews, and under his rule they would not have had a chance to celebrate their years of alleged deliverance from oppression as we saw happening in the sixties and seventies under Bismarck's Jew rule, while themselves oppressing the Staatsvolk of the nation.

"The Jewish problem occupies a paramount role in what we could call the social question. Coming better times, in the far future will have an advantage over the eighteenth century in being able to recognize the importance of the spiritual, social and political

importance of race. Future generations will acknowledge the tremendous differences that exist between the Indogermanic peoples, namely, the culture bearers of the present, and the Jews. This will lead to the inevitable final battle between these two opposing forces, namely the Aryans and those whom I can only call the worst examples of slavish, Asiatic character. There is no doubt that this final conflict, when it happens, will have world-wide dimensions. It is to be hoped that then all peoples of high culture will fight on the same side against the pernicious exploitation and spiritual sophistry of the Jews. I am not just talking about spiritual Carthage whose trading monopoly is so destructive to all the peoples that it has to be destroyed; I believe it will be the better instincts of humanity, and the ideal of a noble life, which first will lead to the curtailing of this alien element, and then to the expulsion of this rotten and cancer-causing racial group. Peoples who due to their moral decline are unable to rule themselves will become vassals of others, similarly it will happen that waning castes will begin to accept foreign rule. Human endeavors that have lost their high standing through mismanagement and pure egotism will come under the rule of stronger forces that through sheer willpower, and in the belief that they will know better what is good for society at large, shall be the bearers of the future.

"When it comes to the great changes that I am anticipating, they will happen because of the personal initiative of a few, and with the assistance of some people connected with the public service. Laws introduced through legislative maneuvers, or even through abstract parliamentarism will not accomplish the task. We must not forget that parliamentarism is now essentially a Jewish form of government. What is needed is a short-term dictatorship that allows the anger of the people to exert itself but at the same time creates the fundamentals for a new social order. When dictatorial power and the private as well as the public's interests cooperate in such a venture, especially because of the need for cleansing society of unsavory elements, miracles can be accomplished. However, should the progress of the Jews continue unhindered as it has done recently, then many individuals, entire peoples and all of humanity might be lost, and utter depravity will be the result.

"At this time, France and the United States are the foremost Jew-Republics. Across the Atlantic ocean exists the most pronounced political swindle system of British background that has ever graced the earth. It bears mentioning that both English and Jewish perfidy have always gotten along well with each other, and this cooperation has been transposed to the United States. As far as the monarchies are concerned, all European monarchies are at this time Jew-Monarchies, for they are <u>indirectly</u>, and from the background, Jewish ruled and directed. But in some of the Jew-Republics one can already discover almost purely Jewish Governments, or even the supremacy of the Jewish religion (note the "Holocaust-religion" in the 1990s in America, translator).

"If the Jews manage to institute the Republican form of government all over Europe, then this means that the Jews will be all powerful, and not subject to any restraints. If that happens, the Chosen will be the only people that will have gained great advantages. Most certainly, neither the bourgeoisie nor the worker's class will benefit much through such a change. We have seen it in the French republic, where the Jews have managed, through the greater freedoms they now have, to broaden their fields of endeavor to an unexpectedly large degree. Wherever the modern form of government has a chance to be established, it will soon develop into a Jew-state because it fosters the so-called liberal principles that are always of an exploiting nature. Someone who knows what he wants and has a healthy instinct, and has set his goal high, will be worth more than all the parliaments and normal governments.

"Some people, for instance the Russians, have in their very nature certain character traits that seem to attract and be of special interest to the Jews. But, in a way, this is true of all Slavs. The Poles, for example, are the Jew-breeders par excellence, and that is part of the reason for their own, never ending misfortune. It ought to be remembered that it was in the Slav countries where the Jews first received privileges and advantages that set them above the native population. One could say that the Russians also did not do enough to fight against Jewish encroachment, but in their defense it must be stated that already long ago some of the Tsars sold and betrayed their own people to the Jews. The Russian character is not only rough and disorganized but also lacks a sense for justice. Particularly this part of the Russian nature seems fine for the Jews who in such company feel at home.

"Just now we are in a historical phase where the Jews prey in more places than ever, and without hindrance, on other peoples, and they are devouring them. And unfortunately, at this time the Hebrews and the British are combined in a dangerous mass of hypocritical rapacity. However, the Anglo-Americans with their British background, and far removed from Germanity, are the purest of the religious hypocrites. Therefore it is not surprising that they get along so well with the Jews, a people that also brings forth its religion every time it suits their needs. Already one can say that there is not a larger country where the Jews seems to have a more free hand for their mischievous dealings than the United States. We must not forget that it was the Americans who hypocritically condemned Russia and other nations because of the treatment of their Jews, and it is the Americans who get along best with the Jewish political demagogues in Russia despite of their attacks on private property.

"The world press must not only become de-judaized but also be brought to reason. Behind their pseudonyms and hidden owners the media are a cesspool of lies and deceit. The Jews have gained near total control over the press and polluted it with their false spiritual values. That is all one can expect from a people for which usury, unethical business practices and enmity against all others seems to be part of their permanent nature. Under such conditions, one can expect only that the Fourth Estate will assume a leadership role in the bankruptcy and sellout of all moral values. In the matter of spirituality, the Jewish people seem bereft of all that is normal.

"Whosoever assumes that the Jewish problem is mainly one of material values, understands little of what makes them tick. The nefarious role of the Jews in spiritual matters is at least of equal importance in relation to their material exploitation of others and, in my opinion, a far greater danger. If one asks me, then I would say that the literary expansion of Judaism is the major contributor to the depravity of our era. When it becomes noticeable that the spirituality of a people is in dissolution, then it will not take long until, just like with a dead body, soon the maggots will do their sphacelatious work.

"Jews do not have the artistic and scientific creativity that is needed to establish a high culture. But even if they had it, they would not be able to fully realize it because their quest for material things and their greed will always overcome the desire and the abilities to be truly creative. To be creative one has to develop an unselfish energy, something most Jews do not have and of which they understand nothing in others. There are times when some Jews do show talents in this field or that, but as a rule, they accomplish little in science and they prefer to live off the products and the labor of others.

"Jewish art is the opposite of true art. The Jew himself is the opposite of beauty, as can be seen by his physical features, as well as by his uncouth manners and the way he talks, acts, writes and thinks. The Jew is totally bereft of any artistic sense. Artistic imagination had already left the Jews while they still lived in small area of Asia.

"More importantly than anything, and especially in matters of spirituality, are race and blood lines. The national character adds the rest. In the final analysis I can state that the Jewish problem is not the problem of one people, it is a problem for all of the peoples of the world. One has to approach this problem on an international, namely, on a world scale. I also believe that the Jewish problem is not mainly one of what one could just call race, rather it is a matter of racial harm, and what is being done to the rest of mankind, and thus it ought to be solved."

Professor Dühring's statements are strong, vehement and uncompromising. I would like to reiterate that my main purpose in bringing them to the attention of the readers of this book in the waning years of the Twentieth Century is to show what some people, and not the most stupid ones at that, thought and wrote a hundred years ago or more. Eugen Dührung's words certainly provide food for thought for Gentile and Jew alike.

In the years between Professor Dühring's life and Hitler's words about the Jews, Israel Cohen, a leading Communist in England, wrote in 1912 the following: "We must realize that our party's most powerful weapon is racial and ethnic tension. By propounding into the consciousness of the dark races that for centuries they have been oppressed by the Whites, we can mold them to the program of the Communist Party. In America we will aim for subtle victory. While inflaming the Negro minority against the Whites, we will endeavor to instill in the Whites a guilt complex for their exploitation of the Negroes. We will aid the Negroes to rise in prominence in every walk of life, in the professions, and in the world of sports and entertainment. With this prestige, the Negro will be able to intermarry with the Whites and begin a process which will deliver America to our cause." (U.S. Congressional Record, House, 1957, pg. 8559)

CHAPTER 5

ADOLF HITLER'S ASSESSMENT OF THE JEWS written 1923-1925.

"The Jew offers the most striking contrast to the Aryan. There is probably no other people in the world who have so developed the instinct of self-preservation as the so-called 'chosen' people. The best proof of this statement is found in the simple fact that this race still exists. Where can another people be found that in the course of the last two thousand years has undergone so few changes in mental outlook and character as the Jewish people? And yet what other people has taken such a constant part in the great revolutions? But even after having passed through the most gigantic catastrophes that have overwhelmed mankind, the Jews remain the same as ever. What an infinitely tenacious will to live, to preserve one's kind is demonstrated by that fact!

The intellectual faculties of the Jew have been trained through thousands of years. Today the Jew is looked upon as specially 'cunning'; and in a certain sense he has been so throughout the ages. intellectual powers, however, are not the result of an inner evolution but rather have been shaped by the object lessons which the Jew has received from others. The human spirit cannot climb upward without taking successive steps. For every step upward it needs the foundation of what has been constructed before - the past - which, in the comprehensive sense here employed, can have been laid only in a general All thinking originates only to a very small degree in personal experience. The largest part is based on the accumulated experiences of the past. The general level of civilization provides the individual, who in most cases is not consciously aware of the fact, with such an abundance of preliminary knowledge that with this equipment he can more easily take further steps on the road of progress. The boy of today, for example, grows up among such an overwhelming mass of technical achievement which has accumulated during the last century that he takes for granted many things which a hundred years ago were still mysteries even to the greatest minds of those times. Yet these things that are not so much a matter of course are of enormous importance to those who would understand the progress we have made in these matters

and would carry on that progress a step farther. If a man of genius belonging to the 'twenties of the last century were to arise from his grave today he would find it more difficult to understand our present age than the contemporary boy of fifteen years of age who may even have only an average intelligence. The man of genius, thus come back from the past, would need to provide himself with an extraordinary amount of preliminary information which our contemporary youth receive automatically, so to speak, during the time they are growing up among the products of our modern civilization.

Since the Jew, for reasons that I shall deal with immediately, never had a civilization of his own, he has always been furnished by others with a basis for his intellectual work. His intellect has always developed by the use of those cultural achievements which he has found ready-to-hand around him.

The process has never been the reverse.

For, though among the Jews the instinct of self-preservation has not been weaker but has been much stronger than among other peoples, and though the impression may easily be created that the intellectual powers of the Jew are at least equal to those of other races, the Jews completely lack the most essential pre-requisite of a cultural people, namely the idealistic spirit. With the Jewish people the readiness for sacrifice does not extend beyond the simple instinct of individual preservation. In their case the feeling of racial solidarity which they apparently manifest is nothing but a very primitive gregarious instinct, similar to that which may be found among other organisms in this world. It is a remarkable fact that this herd instinct brings individuals together for mutual protection only as long as there is a common danger which makes mutual assistance expedient or inevitable. The same pack of wolves which a moment ago joined together in a common attack on their victim will dissolve into individual wolves as soon as their hunger has been satisfied. This is also true of horses, which unite to defend themselves against any aggressor but separate the moment the danger is over.

It is much the same with the Jew. His spirit of sacrifice is only artificial. It manifests itself only so long as the existence of the individual makes this a matter of absolute necessity. But as soon as the common foe is conquered and the danger which threatened the individual

Jews is overcome and the prey secured, then the apparent harmony disappears and the original conditions set in again. Jews act in concord only when a common danger threatens them or a common prey attracts them. Where these two motives no longer exist then the most brutal egotism appears and these people who before had lived together in unity will turn into a swarm of rats that bitterly fight against each other.

If the Jews were the only people in the world they would be wallowing in filth and mire and would exploit one another and try to exterminate one another in a bitter struggle, except in so far as their utter lack of the ideal of sacrifice, which shows itself in their cowardly spirit, would prevent this struggle from developing.

Therefore it would be a complete mistake to interpret the mutual help which the Jews render one another when they have to fight, or, to put it more accurately, to exploit their fellow being, as the expression of a certain idealistic spirit of sacrifice.

Here again the Jew merely follows the call of individual egotism. That is why the Jewish State, which ought to be a vital organization to serve the purpose of preserving or increasing the race, has absolutely no territorial boundaries. For the territorial delimitation of a State always demands a certain idealism of spirit on the part of the race which forms that State and especially a proper acceptance of the idea of work. A State which is territorially delimited cannot be established or maintained unless the general attitude toward work be a positive one. If this attitude be lacking, then the necessary basis of a civilization is also lacking.

That is why the Jewish people, despite the intellectual powers with which they are apparently endowed, have not a culture-certainly not a culture of their own. The culture which the Jew enjoys today is the product of the work of others and this product is debased in the hands of the Jew.

In order to form a correct judgment of the place which the Jew holds in relation to the whole process of human civilization, we must bear in mind the essential fact that there never has been any Jewish art and consequently that nothing of this kind exists today. We must realize that especially in those two royal domains of art, namely architecture and music, the Jew has done no original creative work.

When the Jew comes to producing something in the field of art he merely bowdlerizes something already in existence or simply steals the intellectual word, of others.

The Jew essentially lacks those qualities which are characteristic of those creative races that are the founders of civilization.

To what extent the Jew appropriates the civilization built up by others, or rather corrupts it, to speak more accurately, is indicated by the fact that he cultivates chiefly the art which calls for the smallest amount of original invention, namely the dramatic art. And even here he is nothing better than a kind of juggler or, perhaps more correctly speaking, a kind of monkey imitator; for in this domain also he lacks the creative élan which is necessary for the, production of all really great work. Even here, therefore, he is not a creative genius but rather a superficial imitator who, in spite of all his retouching and tricks, cannot disguise the fact that there is no inner vitality in the shape he gives his products.

At this juncture the Jewish Press comes in and renders friendly assistance by shouting hosannas over the head of even the most ordinary bungler of a Jew, until the rest of the world is stampeded into thinking that the object of so much praise must really be an artist, whereas in reality he may be nothing more than a low-class mimic.

No; the Jews have not the creative abilities which are necessary to the founding of a civilization; for in them there is not, and never has been, that spirit of idealism which is an absolutely necessary element in the higher development of mankind.

Therefore the Jewish intellect will never be constructive but always destructive. At best it may serve as a stimulus in rare cases but only within the meaning of the poet's lines: "The Power which always wills the Bad, and always works the Good." (Kraft, die stets das Böse will und stets das Gute schafft). It is not through his help but in spite of his help that mankind makes any progress.

Since the Jew has never had a State which was based on territorial delimitation, and therefore never a civilization of his own, the idea arose that here we were dealing with a people who had to be considered as Nomads. That is a great and mischievous mistake. The true nomad does actually possess a definite delimited territory where he lives. It is merely that he does not cultivate it, as the settled farmer does,

but that he lives on the products of his herds, with which he wanders over his domain. The natural reason for this mode of existence is to be found in the fact that the soil is not fertile and that it does not give the steady produce which makes a fixed abode possible. Outside of this natural cause, however, there is a more profound cause; namely, that no mechanical civilization is at hand to make up for the natural poverty of the region in question. There are territories where the Aryan can establish fixed settlements by means of the technical skill which he has developed in the course of more than a thousand years, even though these territories would otherwise have to be abandoned, unless the Aryan were willing to wander about them in nomadic fashion; but his technical tradition and his age-long experience of the use of technical means would probably make the nomadic life unbearable for him. We ought to remember that during the first period of American colonization numerous Aryans earned their daily livelihood as trappers and hunters, etc., frequently wandering about in large groups with their women and children, their mode of existence very much resembling that of ordinary nomads. The moment, however, that they grew more numerous and were able to accumulate larger resources, they cleared the land and drove out the aborigines, at the same time establishing settlements which rapidly increased all over the country.

The Aryan himself was probably at first a nomad and became a settler in the course of ages. But yet he was never of the Jewish kind. The Jew is not a nomad; for the nomad has already a definite attitude towards the concept of 'work', and this attitude served as the basis of a later cultural development, when the necessary intellectual conditions were at hand. There is a certain amount of idealism in the general attitude of the nomad, even though it be rather primitive. His whole character may, therefore, be foreign to Aryan feeling but it will never be repulsive. But not even the slightest trace of idealism exists in the Jewish character. The Jew has never been a nomad, but always a parasite, battening on the substance of others. If he occasionally abandoned regions where he had hitherto lived he did not do it voluntarily. He did it because from time to time he was driven out by people who were tired of having their hospitality abused by such guests. Jewish self-expansion is a parasitic phenomenon - since the Jew is always looking for new pastures for his race.

But this has nothing to do with nomadic life as such; because the Jew does not ever think of leaving a territory which he has once occupied. He sticks where he is with such tenacity that he can hardly be driven out even by superior physical force. He expands into new territories only when certain conditions for his existence are provided therein; but even then, unlike the nomad, he will not change his former abode. He is and remains a parasite, a sponger who, like a pernicious bacillus, spreads over wider and wider areas according as some favorable area attracts him. The effect produced by his presence is also like that of the vampire; for wherever he establishes himself the people who grant him hospitality are bound to be bled to death sooner or later.

When Mephistopheles first appears to Faust, in the latter's study, Faust inquires: "What is thy name?" To which Mephistopheles replies: "A part of the Power which always wills the Bad and always works the Good." And when Faust asks him what is meant by this riddle and why he should call himself 'a part,' the gist of Mephistopheles' reply is that he is the Spirit of Negation and exists through opposition to the positive Truth and Order and Beauty which proceed from the neverending creative energy of the Deity. In the Prologue to Faust the Lord declares that man's active nature would grow sluggish in working the good and that therefore he has to be aroused by the Spirit of Opposition. This Spirit wills the Bad, but of itself it can do nothing positive, and by its opposition always works the opposite of what it wills

Thus the Jew has at all times lived in States that have belonged to other races and within the organization of those States he had formed a State of his own, which is, however, hidden behind the mask of a 'religious community', as long as external circumstances do not make it advisable for this community to declare its true nature. As soon as the Jew feels himself sufficiently established in his position to be able to hold it without a disguise, he lifts the mask and suddenly appears in the character which so many did not formerly believe or wish to see: namely that of the Jew.

The life which the Jew lives as a parasite thriving on the substance of other nations and States has resulted in developing that specific character which Schopenhauer once described when he spoke of the Jew as 'The Great Master of Lies'. The kind of existence which he

leads forces the Jew to the systematic use of falsehood, just as naturally as the inhabitants of northern climates are forced to wear warm clothes.

He can live among other nations and States only as long as he succeeds in persuading them that the Jews are not a distinct people but the representatives of a religious faith who thus constitute a 'religious community', though this be of a peculiar character.

As a matter of fact, however, this is the first of his great falsehoods.

The Jew is obliged to conceal his own particular character and mode of life that he may be allowed to continue his existence as a parasite among the nations. The greater the intelligence of the individual Jew, the better will he succeed in deceiving others. His success in this line may even go so far that the people who grant him hospitality may be led to believe that the Jew among them is a genuine Frenchman, for instance, or Englishman or German or Italian, who just happens to belong to a religious denomination which is different from that prevailing in these countries. Especially in circles concerned with the executive administration of the State, where the officials generally have only a minimum of historical sense, the Jew is able to impose his infamous deception with comparative ease. In these circles independent thinking is considered a sin against the sacred rules according to which official promotion takes place. It is therefore not surprising that even today in the Bavarian government offices, for example, there is not the slightest suspicion that the Jews form a distinct nation themselves and are not merely the adherents of a 'Confession', though one glance at the Press which belongs to the Jews ought to furnish sufficient evidence to the contrary even for those who possess only the smallest degree of intelligence. The Jewish Echo, however, is not an official gazette and therefore not authoritative in the eyes of those government potentates.

Jewry has always been a nation of a definite racial character and never differentiated merely by the fact of belonging to a certain religion. At a very early date, urged on by the desire to make their way in the world, the Jews began to cast about for a means whereby they might distract such attention as might prove inconvenient for them. What could be more effective and at the same time more above suspicion than to borrow and utilize the idea of the religious community? Here also everything is copied, or rather stolen; for the Jew could not possess any

religious institution which had developed out of his own consciousness, seeing that he lacks every kind of idealism; which means that belief in a life beyond this terrestrial existence is foreign to him. In the Aryan mind no religion can ever be imagined unless it embodies the conviction that life in some form or other will continue after death. As a matter of fact, the Talmud is not a book that lays down principles according to which the individual should prepare for the life to come. It only furnishes rules for a practical and convenient life in this world.

The religious teaching of the Jews is principally a collection of instructions for maintaining the Jewish blood pure and for regulating intercourse between Jews and the rest of the world: that is to say, their relation with non-Jews. But the Jewish religious teaching is not concerned with moral problems. It is rather concerned with economic problems, and very petty ones at that. In regard to the moral value of the religious teaching of the Jews there exist and always have existed quite exhaustive studies (not from the Jewish side; for whatever the Jews have written on this question has naturally always been of a tendentious character) which show up the kind of religion that the Jews have in a light that makes it look very uncanny to the Aryan mind. The Jew himself is the best example of the kind of product which this religious training evolves. His life is of this world only and his mentality is as foreign to the true spirit of Christianity as his character was foreign to the great Founder of this new creed two thousand years ago. And the Founder of Christianity made no secret indeed of His estimation of the Jewish people. When He found it necessary He drove those enemies of the human race out of the Temple of God; because then, as always, they used religion as a means of advancing their commercial interests. But at that time Christ was nailed to the Cross for his attitude towards the Jews; whereas our modern Christians enter into party politics and when elections are being held they debase themselves to beg for Jewish votes. They even enter into political intrigues with the atheistic Jewish parties against the interests of their own Christian nation.

On this first and fundamental lie, the purpose of which is to make people believe that Jewry is not a nation but a religion, other lies are subsequently based. One of those further lies, for example, is in connection with the language spoken by the Jew. For him language is not an instrument for the expression of his inner thoughts but rather a means of cloaking them. When talking French his thoughts are Jewish and when writing German rhymes he only gives expression to the character of his own race.

As long as the Jew has not succeeded in mastering other peoples he is forced to speak their language whether he likes it or not. But the moment that the world would become the slave of the Jew it would have to learn some other language (Esperanto, for example) so that by this means the Jew could dominate all the more easily.

How much the whole existence of this people is based on a permanent falsehood is proved in a unique way by 'The Protocols of the Elders of Zion', which are so violently repudiated by the Jews. With groans and moans, the Frankfurter Zeitung repeats again and again that these are forgeries. This alone is evidence in favor of their authenticity. What many Jews unconsciously wish to do is here clearly set forth. It is not necessary to ask out of what Jewish brain these revelations sprang; but what is of vital interest is that they disclose, with an almost terrifying precision, the mentality and methods of action characteristic of the Jewish people and these writings expound in all their various directions the final aims towards which the Jews are striving. The study of real happenings, however, is the best way of judging the authenticity of those documents. If the historical developments which have taken place within the last few centuries are studied in the light of this book we shall understand why the Jewish Press incessantly repudiates and denounces it. For the Jewish peril will be stamped out the moment the general public comes into possession of that book and understand it.

In order to get to know the Jew properly it is necessary to study the road which he has been following among the other peoples during the last few centuries. One example will suffice to give a clear insight here. Since his career has been the same in all epochs, just as the people at whose expense he has lived have remained the same, for the purposes of making the requisite analysis it will be best to mark his progress by stages. For the sake of simplicity we shall indicate these stages by letters of the alphabet.

The first Jews came into what was then called Germania during the period of the Roman invasion; and, as usual, they came as merchants. During the turmoil caused by the great migrations of the German tribes the Jews seem to have disappeared. We may therefore consider the period when the Germans formed the first political communities as the beginning of that process whereby Central and Northern Europe was again, and this time permanently, Judaized. A development began which has always been the same or similar wherever and whenever Jews came into contact with Aryan peoples.

- (a) As soon as the first permanent settlements had been established the Jew was suddenly 'there'. He arrived as a merchant and in the beginning did not trouble to disguise his nationality. He still remained openly a Jew, partly, it may be, because he knew too little of the language. It may also be that people of other races refused to mix with him, so that he could not very well adopt any other appearance than that of a foreign merchant. Because of his subtlety and cunning and the lack of experience on the part of the people whose guest he became, it was not to his disadvantage to openly retain his Jewish character. This may even have been advantageous to him; for the foreigner was received kindly.
- (b) Slowly but steadily he began to take part in the economic life around him; not as a producer, however, but only as a middleman. His commercial cunning, acquired through thousands of years of negotiation as an intermediary, made him superior in this field to the Aryans, who were still quite ingenuous and indeed clumsy and whose honesty was unlimited; so that after a short while commerce seemed destined to become a Jewish monopoly. The Jew began by lending out money at usurious interest, which is a permanent trade of his. It was he who first introduced the payment of interest on borrowed money. The danger which this innovation involved was not at first recognized; indeed the innovation was welcomed, because it offered momentary advantages.
- (c) At this stage the Jew had become firmly settled down; that is to say, he inhabited special sections of the cities and towns and had his own quarter in the market-places. Thus he gradually came to form a State within a State. He came to look upon the commercial domain and all money transactions as a privilege belonging exclusively to himself and he exploited it ruthlessly.
- (d) At this stage finance and trade had become his complete monopoly. Finally, his usurious rate of interest aroused opposition and

the increasing impudence which the Jew began to manifest all round stirred up popular indignation, while his display of wealth gave rise to popular envy. The cup of his iniquity became full to the brim when he included landed property among his commercial wares and degraded the soil to the level of a market commodity. Since he himself never cultivated the soil but considered it as an object to be exploited, on which the peasant may still remain but only on condition that he submits to the most heartless exactions of his new master, public antipathy against the Jew steadily increased and finally turned into open animosity. His extortionary tyranny became so unbearable that people rebelled against his control and used physical violence against him. They began to scrutinize this foreigner somewhat more closely, and then began to discover the repulsive traits and characteristics inherent in him, until finally an abyss opened between the Jews and their hosts, across which there could be no further contact.

In times of distress a wave of public anger has usually arisen against the Jew; the masses have taken the law into their own hands; they have seized Jewish property and ruined the Jew in their urge to protect themselves against what they consider to be a scourge of God. Having come to know the Jew intimately through the course of centuries, in times of distress they looked upon his presence among them as a public danger comparable only to the plague.

(e) But then the Jew began to reveal his true character. He paid court to governments, with servile flattery, used his money to ingratiate himself further and thus regularly secured for himself once again the privilege of exploiting his victim. Although public wrath flared up against this eternal profiteer and drove him out, after a few years he reappeared in those same places and carried on as before (Germany in 1998, HS). No persecution could force him to give up his trade of exploiting other people and no amount of harrying succeeded in driving him out permanently. He always returned after a short time and it was always the old story with him.

In an effort to save at least the worst from happening, legislation was passed which debarred the Jew from obtaining possession of the land.

(f) In proportion as the powers of kings and princes increased, the Jew sidled up to them. He begged for 'charters' and 'privileges' which those gentlemen, who were generally in financial straits, gladly granted

if they received adequate payment in return. However high the price he has to pay, the Jew will succeed in getting it back within a few years from operating the privilege he has acquired, even with interest and compound interest. He is a real leech who clings to the body of his unfortunate victims and cannot be removed; so that when the princes found themselves in need once again they took the blood from his swollen veins with their own hands.

This game was repeated unendingly. In the case of those who were called 'German Princes', the part they played was quite as contemptible as that played by the Jew. They were a real scourge for their people. Their peers may be found in some of the government ministers of our time.

It was due to the German princes that the German nation could not succeed in definitely freeing itself from the Jewish peril. Unfortunately the situation did not change at a later period. The princes finally received the reward which they had a thousand-fold deserved for all the crimes committed by them against their own people. They had allied themselves with Satan and later on they discovered that they were in Satan's embrace.

(g) By permitting themselves to be entangled in the toils of the Jew, the princes prepared their own downfall. The position which they held among their people was slowly but steadily undermined not only by their continued failure to guard the interests of their subjects but by the positive exploitation of them. The Jew calculated exactly the time when the downfall of the princes was approaching and did his best to hasten it. He intensified their financial difficulties by hindering them in the exercise of their duty towards their people, by inveigling them through the most servile flatteries into further personal display, whereby he made himself more and more indispensable to them. His astuteness, or rather his utter unscrupulousness, in money affairs enabled him to exact new income from the princes, to squeeze the money out of them and then have it spent as quickly as possible. Every Court had its 'Court Jews', as this plague was called, who tortured the innocent victims until they were driven to despair; while at the same time this Jew provided the means which the princes squandered on their own pleasures. It is no wonder that these ornaments of the human race became the recipients of official honors and even were admitted into the ranks of the hereditary

nobility, thus contributing not only to expose that social institution to ridicule but also to contaminate it from the inside.

Naturally the Jew could now exploit the position to which he had attained and push himself forward even more rapidly than before.

Finally he became baptized and thus entitled to all the rights and privileges which belonged to the children of the nation on which he preyed. This was a high-class stroke of business for him, and he often availed himself of it, to the great joy of the Church, which was proud of having gained a new child in the Faith, and also to the joy of Israel, which was happy at seeing the trick pulled off successfully.

(h) At this stage a transformation began to take place in the world of Jewry, Up to now they had been Jews - that is to say, they did not hitherto set any great value on pretending to be something else; and anyhow the distinctive characteristics which separated them from other races could not be easily overcome. Even as late as the time of Frederick the Great nobody looked upon the Jews as other than a 'foreign' people, and Goethe rose up in revolt against the failure legally to prohibit marriage between Christians and Jews. Goethe was certainly no reactionary and no time-server. What he said came from the voice of the blood and the voice of reason. Notwithstanding the disgraceful happenings taking place in Court circles, the people recognized instinctively that the Jew was the foreign body in their own flesh and their attitude towards him was directed by recognition of that fact.

But a change was now destined to take place. In the course of more than a thousand years the Jew had learned to master the language of his hosts so thoroughly that he considered he might now sublimate his Jewish character and emphasize the 'Germanism' a bit more. Though it must have appeared ridiculous and absurd at first sight, he was impudent enough to call himself a 'Teuton', which in this case meant a German. In that way began one of the most infamous impositions that can be imagined. The Jew did not possess the slightest traces of the German character. He had only acquired the art of twisting the German language to his own uses, and that in a disgusting way, without having assimilated any other feature of the German character. Therefore his command of the language was the sole ground on which he could pretend to be a German. It is not however by the tie of language, but exclusively by the tie of blood that the members of a race are bound

together. And the Jew himself knows this better than any other, seeing that he attaches so little importance to the preservation of his own language while at the same time he strives his utmost to maintain his blood free from intermixture with that of other races. A man may acquire and use a new language without much trouble; but it is only his old ideas that he expresses through the new language. His inner nature is not modified thereby. The best proof of this is furnished by the Jew himself. He may speak a thousand tongues and yet his Jewish nature will remain always one and the same. His distinguishing characteristics were the same when he spoke the Latin language at Ostia two thousand years ago as a merchant in grain, as they are today when he tries to sell adulterated flour with the aid of his German gibberish. He is always the same Jew. That so obvious a fact is not recognized by the average headclerk in a German government department, or by an officer in the police administration, is also a self-evident and natural fact; since it would be difficult to find another class of people who are so lacking in instinct and intelligence as the civil servants employed by our modern German State authorities.

The reason why, at the stage I am dealing with, the Jew so suddenly decided to transform himself into a German is not difficult to discover. He felt the power of the princes slowly crumbling and therefore looked about to find new social plank on which he might stand. Furthermore, his financial domination over all the spheres of economic life had become so powerful that he felt he could no longer sustain that enormous structure or add to it unless he were admitted to the full enjoyment of the 'rights of citizenship.' He aimed at both, preservation and expansion; for the higher he could climb the more alluring became the prospect of reaching the old goal, which was promised to him in ancient times, namely world rule,, and which he now looked forward to with feverish eyes, as he thought he saw it visibly approaching. Therefore all his efforts were now directed to becoming a fully-fledged citizen, endowed with all civil and political rights.

That was the reason for his emancipation from the ghetto.

And thus the Court Jew slowly developed into the national Jew. But naturally he still remained associated with persons in higher quarters and he even attempted to push his way further into the inner circles of the ruling set. But at the same time some other representatives of his race were currying favor with the people. If we remember the crimes the Jew had committed against the masses of the people in the course of so many centuries, how repeatedly and ruthlessly he exploited them and how he sucked out even the very marrow of their substance, and when we further remember how they gradually came to hate him and finally considered him as a public scourge, then we may well understand how difficult the Jew must have found this final transformation. Yes, indeed, it must tax all their powers to be able to present themselves as 'friends of humanity' to the poor victims whom they have skinned raw.

- i) Therefore the Jew began by making public amends for the crimes which he had committed against the people in the past. He started his metamorphosis by first appearing as the 'benefactor' of humanity. Since his new philanthropic policy had a very concrete aim in view, he could not very well apply to himself the biblical counsel, not to allow the left hand to know what the right hand is giving. He felt obliged to let as many people as possible know how deeply the sufferings of the masses grieved him and to what excesses of personal sacrifice he was ready to go in order to help them. this manifestation of innate modesty, so typical of the Jew, he trumpeted his virtues before the world until finally the world actually began to believe him. Those who refused to share this belief were considered to be doing him an injustice. Thus after a little while he began to twist things around, so as to make it appear that it was he who had always been wronged, and vice versa. There were really some particularly foolish people who could not help pitying this poor unfortunate creature of a Jew.
- ii) Attention may be called to the fact that, in spite of his proclaimed readiness to make personal sacrifices, the Jew never becomes poor thereby. He has a happy knack of always making both ends meet. Occasionally his benevolence might be compared to the manure which is not spread over the field merely for the purpose of getting rid of it, but rather with a view to future produce. Anyhow, after a comparatively short period of time, the world was given to know that the Jew had become a general benefactor and philanthropist. What a transformation!
- iii) What is looked upon as more or less natural when done by other people here became an object of astonishment, and even sometimes of

admiration, because it was considered so unusual in a Jew. That is why he has received more credit for his acts of benevolence than ordinary mortals.

iv) And something more: The Jew became liberal all of a sudden and began to talk enthusiastically of how human progress must be encouraged. Gradually he assumed the air of being the herald of a new age.

Yet at the same time he continued to undermine the groundwork of that part of the economic system in which the people have the most practical interest. He bought up stock in the various national undertakings and thus pushed his influence into the circuit of national production, Making this latter an object of buying and selling on the stock exchange, or rather what might be called the pawn in a financial game of chess, and thus ruining the basis on which personal proprietorship alone is possible. Only with the entrance of the Jew did that feeling of estrangement between employers and employees begin which led at a later date to the political class struggle.

Finally the Jew gained an increasing influence in all economic undertakings by means of his predominance in the stock-exchange. If not the ownership, at least he secured control of the working power of the nation.

In order to strengthen his political position, he directed his efforts towards removing the barrier of racial and civic discrimination which had hitherto hindered his advance at every turn. With characteristic tenacity he championed the cause of religious tolerance for this purpose; and in the freemason organization, which had fallen completely into his hands, he found magnificent weapon which helped him to achieve his ends. Government circles, as well as the higher sections of the political and commercial bourgeoisie, fell prey to his plans through his manipulation of the Masonic net, though they themselves did not even suspect what was happening.

Only the people as such, or rather the masses which were just becoming conscious of their own power and were beginning to use it in the fight for their rights and liberties, had hitherto escaped the grip of the Jew. At least his influence had not yet penetrated to the deeper and wider sections of the people. This was unsatisfactory to him. The most important phase of his policy was therefore to secure control over the

people. The Jew realized that in his efforts to reach the position of public despot he would need a 'peacemaker.' And he thought he could find a peacemaker if he could recruit sufficient extensive sections of the bourgeois. But the freemasons failed to catch the glove-manufacturers and the linen-weavers in the frail meshes of their net. And so it became necessary to find a grosser and withal a more effective means. Thus another weapon beside that of freemasonry would have to be secured. This was the Press. The Jew exercised all his skill and tenacity in getting hold of it. By means of the Press he began gradually to control public life in its entirety. He began to drive it along the road which he had chosen to reach his own ends; for he was now in a position to create and direct that force which, under the name of 'public opinion' is better known today than it was some decades ago.

Simultaneously the Jew gave himself the air of thirsting after knowledge. He lauded every phase of progress, particularly those phases which led to the ruin of others; for he judges all progress and development from the standpoint of the advantages which these bring to his own people. When it brings him no such advantages he is the deadly enemy of enlightenment and hates all culture which is real culture as such. All the knowledge which he acquires in the schools of others is exploited by him, exclusively in the service of his own race.

Even more watchfully than ever before, he now stood guard over his Jewish nationality. Though bubbling over with 'enlightenment', 'progress', 'liberty', 'humanity', etc., his first care was to preserve the racial integrity of his own people. He occasionally bestowed one of his female members on an influential Christian; but the racial stock of his male descendants was always preserved unmixed fundamentally. He poisoned the blood of others but preserved his own blood unadulterated.

The Jew scarcely ever marries a Christian girl, but the Christian takes a Jewess to wife. The mongrels that are a result of this latter union always declare themselves on the Jewish side. Thus a part of the higher nobility in particular became completely degenerate. The Jew was well aware of this fact and systematically used this means of disarming the intellectual leaders of the opposite race. To mask his tactics and fool his victims, he talks of the equality of all men, no matter what their race or color may be. And the simpletons begin to believe him.

Since his whole nature still retains too foreign an odor for the broad masses of the people to allow themselves to be caught in his snare, he uses the Press to put before the public a picture of himself which is entirely untrue to life but well designed to serve his purpose. In the comic papers special efforts are made to represent the Jews as an inoffensive little race which, like all others, has its peculiarities. In spite of their manners, which may seem a bit strange, the comic papers present the Jews as fundamentally good-hearted and honorable. Attempts are generally made to make them appear insignificant rather than dangerous.

During this phase of his progress the chief goal of the Jew was the victory of democracy, or rather the supreme hegemony of the parliamentary system, which embodies his concept of democracy. This institution harmonizes best with his purposes; for thus the personal element is eliminated and in its place we have the dunderheaded majority, inefficiency and, last but by no means least, knavery.

The final result must necessarily have been the overthrow of the monarchy, which had to happen sooner or later.

(j) A tremendous economic development transformed the social structure of the nation. The small artisan class slowly disappeared and the factory worker, who took its place, had scarcely any chance of establishing an independent existence of his own but sank more and more to the level of a proletariat. An essential characteristic of the factory worker is that he is scarcely ever able to provide for an independent source of livelihood which will support him in later life. In the true sense of the word, he is 'disinherited'. His old age is a misery to him and can hardly be called life at all.

In earlier times a similar situation had been created, which had imperatively demanded a solution and for which a solution was found. Side by side with the peasant and the artisan, a new class was gradually developed, namely that of officials and employees, especially those employed in the various services of the State. They also were a 'disinherited' class, in the true sense of the word. But the State found a remedy for this unhealthy situation by taking upon itself the duty of providing for the State official who could establish nothing that would be an independent means of livelihood for himself in his old age. Thus the system of pensions and retirement allowances was introduced.

Private enterprises slowly followed this example in increasing numbers; so that today every permanent non-manual worker receives a pension in his later years, if the firm which he has served is one that has reached or gone beyond a certain size. It was only by virtue of the assurance given to State officials, that they would be cared for in their old age, that such a high degree of unselfish devotion to duty was developed, which in prewar times was one of the distinguishing characteristics of German officials.

Thus a whole class which had no personal property was saved from destitution by an intelligent system of provision, and found a place in the social structure of the national community.

The problem is now put before the State and nation, but this time in a much larger form. When the new industries sprang up and developed, millions of people left the countryside and the villages to take up employment in the big factories. The conditions under which this new class found itself forced to live were worse than miserable. The more or less mechanical transformation of the methods of work hitherto in vogue among the artisans and peasants did not fit in well with the habits or mentality of this new working-class. The way in which the peasants and artisans had formerly worked had nothing comparable to the intensive labor of the new factory worker. In the old trades time did not play a highly important role, but it became an essential element in the new industrial system. The formal taking over of the old working hours into the mammoth industrial enterprises had fatal results. The actual amount of work hitherto accomplished within a certain time was comparatively small, because the modern methods of intensive production were then unknown. Therefore, though in the older system a working day of fourteen or even fifteen hours was not unendurable, now it was beyond the possibilities of human endurance because in the new system every minute was utilized to the extreme. This absurd transference of the old working hours to the new industrial system proved fatal in two directions. First, it ruined the health of the workers; secondly, it destroyed their faith in a superior law of justice. Finally, on the one hand a miserable wage was received and, on the other, the employer held a much more lucrative position than before. Hence a striking difference between the ways of life on the one side and on the other.

In the open country there could be no social problem, because the master and the farmhand were doing the same kind of work and doing it together. They ate their food in common, and sometimes even out of the same dish. But in this sphere also the new system introduced an entirely different set of conditions between masters and men.

The division created between employer and employees seems not to have extended to all branches of life. How far this Judaizing process has been allowed to take effect among our people is illustrated by the fact that manual labor not only receives practically no recognition but is even considered degrading. That is not a natural German attitude. It is due to the introduction of a foreign element into our lives, and that foreign element is the Jewish spirit, one of the effects of which has been to transform the high esteem in which our handicrafts once were held into a definite feeling that all physical labor is something base and unworthy.

Thus a new social class has grown up which stands in low esteem; and the day must come when we shall have to face the question of whether the nation will be able to make this class an integral part of the social community or whether the difference of status now existing will become a permanent gulf separating this class from the others.

One thing, however, is certain: This class does not include the worst elements of the community in its ranks. Rather the contrary is the truth: it includes the most energetic parts of the nation. The sophistication which is the result of a so-called civilization has not yet exercised its disintegrating and degenerating influence on this class. The broad masses of this new lower class, made up of the manual laborers, have not yet fallen a prey to the morbid weakness of pacifism. These are still robust and, if necessary, they can be brutal.

While our bourgeoisie middle class paid no attention at all to this momentous problem and indifferently allowed events to take their course, the Jew seized upon the manifold possibilities which the situation offered him for the future. While on the one hand he organized capitalistic methods of exploitation to their ultimate degree of efficiency, he curried favor with the victims of his policy and his power and in a short while became the leader of their struggle against himself. 'Against himself is here only a figurative way of speaking; for this 'Great Master of Lies' knows how to appear in the guise of the innocent and throw the

guilt on others. Since he had the impudence to take a personal lead among the masses, they never for a moment suspected that they were falling a prey to one of the most infamous deceits ever practiced. And yet that is what it actually was.

The moment this new class had arisen out of the general economic situation and taken shape as a definite body in the social order, the Jew saw clearly where he would find the necessary pacemaker for his own progressive march. At first he had used the bourgeois class as a battering-ram against the feudal order; and now he used the worker against the bourgeois world. Just as he succeeded in obtaining civic rights by intrigues carried on under the protection of the bourgeois class, he now hoped that by joining in the struggle which the workers were waging for their own existence he would be able to obtain full control over them.

When that moment arrives, then the only objective the workers will have to fight for will be the future of the Jewish people. Without knowing it, the worker is placing himself at the service of the very power against which he believes he is fighting. Apparently he is made to fight against capital and thus he is all the more easily brought to fight for capitalist interests. Outcries are systematically raised against international capital, but in reality it is against the structure of national economics that these slogans are directed. The idea is to demolish this structure and on its ruins triumphantly erect the structure of the International Stock Exchange.

In this line of action the procedure of the Jew was as follows:

He kowtowed to the worker, hypocritically pretended to feel pity for him and his lot, and even to be indignant at the misery and poverty which the worker had to endure. That is the way in which the Jew endeavored to gain the confidence of the working class. He showed himself eager to study their various hardships, whether real or imaginary, and strove to awaken a yearning on the part of the workers to change the conditions under which they lived. The Jew artfully enkindled that innate yearning for social justice which is a typical Aryan characteristic. Once that yearning became alive it was transformed into hatred against those in more fortunate circumstances of life. The next stage was to give a precise philosophical aspect to the struggle for the elimination of social wrongs. And thus the Marxist doctrine was born.

By presenting his thesis as part and parcel of a just vindication of social rights, the Jew propagated the doctrine all the more effectively, But at the same time he provoked the opposition of decent people who refused to accept these demands which, because of the form and pseudophilosophical trimmings in which they are presented, seemed fundamentally unjust and impossible for realization. For, under the cloak of purely social concepts there are hidden aims which are of a Satanic character. These aims are even expounded in the open with the clarity of unlimited arrogance. This Marxist doctrine is an individual mixture of human reason and human absurdity; but the combination is arranged in such a way that only the absurd part of it could ever be put into practice, but never the reasonable part of it. By categorically repudiating the personal worth of the individual and also the nation and its racial constituent, this doctrine destroys the fundamental basis of all civilization; for civilization essentially depends on these very factors. Such is the true essence of the Marxist Weltanschauung, so far as the word Weltanschauung can be applied at all to this phantom philosophy arising from a criminal brain, that the destruction of the concept of personality and of race removes the chief obstacle which barred the way to domination of a society by its most inferior elements, namely the Jews.

The very absurdity of the economic and political theories of Marxism gives the doctrine its peculiar significance. Because of its pseudo-logic, intelligent people refuse to support it, while all those who are less accustomed to using their intellectual faculties, or who have only a rudimentary notion of economic principles, join the Marxist cause with banners flying. The intelligence behind the movement - for even this movement needs intelligence if it is to subsist - is supplied by the Jews themselves, naturally of course as a gratuitous service which is at the same time a sacrifice on their part.

Thus arose a movement which was composed exclusively of manual workers under the leadership of Jews. To all external appearances, this movement strives to ameliorate the conditions under which the workers live; but in reality its aim is to enslave and thereby annihilate the non-Jewish races.

The propaganda which the freemasons had carried on among the so-called intelligentsia, whereby their pacifist teaching paralyzed the

instinct for national self-preservation, was now extended to the broad masses of the workers and bourgeoisie by means of the Press, which was almost everywhere in Jewish hands. To those two instruments of disintegration a third and still more ruthless one was added, namely, the organization of brute physical force among the masses. As massed columns of attack, the Marxist troops stormed those parts of the social order which had been left standing after the two former undermining operations had done their work.

The combined activity of all these forces has been marvelously managed. And it will not be surprising if it turns out that those institutions which have always appeared as the organs of the more or less traditional authority of the State should now fall before the Marxist attack. Among our higher and highest State officials, with very few exceptions, the Jew has found the cost complacent backers in his work of destruction. An attitude of sneaking servility towards 'superiors' and supercilious arrogance towards 'inferiors' are the characteristics of this class of people, as well as a grade of stupidity which is really frightening and at the same time a towering self-conceit, which has been so consistently developed to make it amusing.

But these qualities are of the greatest utility to the Jew in his dealings with our authorities. Therefore they are qualities which he appreciates most in the officials.

If I were to sketch roughly the actual struggle which is now beginning I should describe it somewhat thus:

Not satisfied with the economic conquest of the world, but also demanding that it must come under his political control, the Jew subdivides the organized Marxist power into two parts, which correspond to the ultimate objectives that are to be fought for in this struggle which is carried on under the direction of the Jew. To outward appearance, these seem to be two independent movements, but in reality they constitute an indivisible unity. The two divisions are: The political movement and the trades union movement.

The trades union movement has to gather in the recruits. It offers assistance and protection to the workers in the hard struggle which they have to wage for the bare means of existence, a struggle which has been occasioned by the greediness and narrow-mindedness of many of the industrialists. Unless the workers are ready to surrender all

claims to an existence which the dignity of human nature itself demands, and unless they are ready to submit their fate to the will of employers who in many cases have no sense of human responsibilities and are utterly callous to human wants, then the worker must necessarily take matters into his own hands, seeing that the organized social community-that is to say, the State, pays no attention to his needs.

The so-called national-minded bourgeoisie, blinded by its own material interests, opposes this life-or-death struggle of the workers and places the most difficult obstacles in their way. Not only does this bourgeoisie hinder all efforts to enact legislation which would shorten the inhumanly long hours of work, prohibit child-labor, grant security and protection to women and improve the hygienic conditions of the workshops and the dwellings of the working-class, but while the bourgeoisie hinders all this, the shrewd Jew takes the cause of the oppressed into his own hands. He gradually becomes the leader of the trades union movements, which is an easy task for him, because he does not genuinely intend to find remedies for the social wrongs: He pursues only one objective, namely, to gather and consolidate a body of followers who will act under his commands as an armed weapon in the economic war for the destruction of national economic independence. For, while a sound social policy has to move between the two poles of securing a decent level of public health and welfare on the one hand and, on the other, that of safeguarding the independence of the economic life of the nation, the Jew does not take these poles into account at all. destruction of both is a prime objective. He would ruin, rather than safeguard, the independence of the national economic system. Therefore, as the leader of the trades union movement, he has no scruples about putting forward demands which not only go beyond the declared purpose of the movement, but could not be put into effect without ruining the national economic structure. On the other hand, he has no interest in seeing a healthy and sturdy population develop, but he would be more content to see the people degenerate into an unthinking herd which could be reduced to total subjection. Because these are his final objectives, he can afford to put forward the most absurd claims. He knows very well that these claims can never be realized and that therefore nothing in the actual state of affairs could be altered by them, but that the most they can do is to arouse the spirit of unrest among the

masses. That is exactly the purpose which he wishes such propaganda to serve and not a real and honest improvement of the social conditions.

The Jews will therefore remain the unquestioned leaders of the trades union movement so long as a campaign is not undertaken, which must be carried out on gigantic lines, for the enlightenment of the masses; so that they will be enabled better to understand the causes of their misery. Or the same end might be achieved if the government authorities would get rid of the Jew and his work. For as long as the masses remain so ill-informed as they actually are today, and as long as the State remains as indifferent 'to their lot as it now is, the masses will follow whatever leader makes them the most extravagant promises in regard to economic matters. The Jew is a past master at this art and his activities are not hampered by moral considerations of any kind.

Naturally it takes him only a short time to defeat all his competitors in this field and drive them from the scene of action. In accordance with the general brutality and rapacity of his nature, he turns the trades union movement into an organization for the exercise of physical violence. The resistance of those whose common sense has hitherto saved them from surrendering to the Jewish dictatorship is now broken down by terrorization. The success of that kind of activity is enormous.

Parallel with this, the political organization advances. It operates hand-in-hand with the trades union movement, inasmuch as the latter prepares the masses for the political organization and even forces them into it. This is also the source that provides the money which the political organization needs to keep its enormous apparatus in action. The trades union organization is the organ of control for the political activity of its members and whips in the masses for all great political demonstrations. In the end it ceases to struggle for economic interests but places its chief weapon, the refusal to continue work, which takes the form of a general strike, at the disposal of the political movement.

By means of a press whose contents are adapted to the level of the most ignorant readers, the political and trades union organizations are provided with an instrument which prepares the lowest stratum of the nation for a campaign of ruthless destruction. It is not considered part of the purpose of this press to inspire its readers with ideals which might help them to lift their minds above the sordid conditions of their daily lives; but, on the contrary, it panders to their lowest instincts. Among the lazy-minded and self-seeking sections of the masses this kind of speculation turns out lucrative.

It is this press above all which carries on a fanatical campaign of calumny, strives to tear down everything that might be considered as a mainstay of national independence and to sabotage all cultural values as well as to destroy the autonomy of the national economic system.

It aims its attack especially against all men of character who refuse to fall into line with the Jewish efforts to obtain control over the State or who appear dangerous to the Jews merely because of their superior intelligence. For in order to incur the enmity of the Jew it is not necessary to show any open hostility toward him. It is quite sufficient if one be considered capable of opposing the Jew some time in the future or using his abilities and character to enhance the power and position of a nation which the Jew finds hostile to himself.

The Jewish instinct, which never fails where these problems have to be dealt with, readily discerns the true mentality of those whom the Jew meets in everyday life; and those who are not of a kindred spirit with him may be sure of being listed among his enemies. Since the Jew is not the object of aggression but the aggressor himself, he considers as his enemies not only those who attack him but also those who may be capable of resisting him. The means which he employs to break people of this kind, who may show themselves decent and upright, are not the open means generally used in honorable conflict, but falsehood and calumny. He will stop at nothing. His utterly low-down conduct is so appalling that one really cannot be surprised if in the imagination of our people the Jew is pictured as the incarnation of Satan and the symbol of evil.

The ignorance of the broad masses as regards the inner character of the Jew, and the lack of instinct and insight that our upper classes display, are some of the reasons which explain how it is that so many people fall an easy prey to the systematic campaign of falsehood which the Jew carries on.

While the upper classes, with their innate cowardliness, turn away from anyone whom the Jew thus attacks with lies and calumny, the common people are credulous of everything, whether because of their ignorance or their simple-mindedness. Government authorities wrap

themselves up in a robe of silence, but more frequently they persecute the victims of Jewish attacks in order to stop the campaign in the Jewish Press. To the fatuous mind of the government official such a line of conduct appears to belong to the policy of upholding the authority of the State and preserving public order. Gradually the Marxist weapon in the hands of the Jew becomes a constant bogy to decent people. Sometimes the fear of it sticks in the brain or weighs upon them as a kind of nightmare. People begin to quail before this fearful foe and therewith become his victims.

The Jewish domination in the State seems now so fully assured that not only can he now afford to call himself a Jew once again, but he even acknowledges freely and openly what his ideas are on racial and political questions. A section of the Jews avows itself quite openly as an alien people, but even here there is another falsehood. Zionists are trying to make the rest of the world believe that the new national consciousness of the Jews will be satisfied by the establishment of a Jewish State in Palestine, the Jews thereby adopt another means to dupe the simpleminded Gentile. They have not the slightest intention of building up a Jewish State in Palestine so as to live in it. What they really are aiming at is to establish a central organization for their international swindling and cheating. As a sovereign State, this cannot be controlled by any of the other States. Therefore it can serve as a refuge for criminals who have been found out and at the same time a high school for the training of other criminals.

As a sign of their growing presumption and sense of security, a certain section of them openly and brazenly proclaim their Jewish nationality while another section hypocritically pretend that they are German, French or English as the case may be. Their blatant behavior in their relations with other people shows how clearly they envisage their day of triumph in the near future.

The black-haired Jewish youth lies in wait for hours on end, Satanically glaring at and spying on the unsuspecting Aryan girl whom he plans to seduce, adulterating her blood and removing her from the bosom of her own people. The Jew uses every possible means to undermine the racial foundations of a subjugated people. In his systematic efforts to ruin girls and women he strives to break down the

last barriers of discrimination between him and other peoples. The Jews were responsible for bringing Negroes into the Rhineland, with the ultimate idea of bastardizing the White race which they hate and thus lowering its cultural and political level so that the Jew might dominate. For as long as a people remain racially pure and are conscious of the treasure of their blood, they can never be overcome by the Jew. Never in this world can the Jew become master of any people except a bastardized people.

That is why the Jew systematically endeavors to lower the racial quality of a people by permanently adulterating the blood of the individuals who make up that people.

In the field of politics he now begins to replace the idea of democracy by introducing, the dictatorship of the proletariat. In the masses organized under the Marxist banners he has found a weapon which makes it possible for him to discard democracy, so as to subjugate and rule in a dictatorial fashion by the aid of brute force. He is systematically working in two ways to bring about this revolution. These ways are the economic and the political respectively.

Aided by international influences, he forms a ring of enemies around those nations which have proved themselves too sturdy for him in withstanding attacks from within. He would like to force them into war and then, if it should be necessary to his plans, he will unfurl the banners of revolt even while the troops are actually fighting at the front.

Economically he brings about the destruction of the State by a systematic method of sabotaging social enterprises until these become so costly that they are taken out of the hands of the State and then submitted to the control of Jewish finance. Politically he works to withdraw from the State its means of subsistence, inasmuch as he undermines the foundations of national resistance and defense, destroys the confidence which the people have in their Government, reviles the past and its history and drags everything national down into the gutter.

Culturally his activity consists in bowdlerizing art, literature and the theater, holding the expressions of national sentiment up to scorn, overturning all concepts of the sublime and beautiful, the worthy and the good, finally dragging the people to the level of his own low mentality.

Of religion he makes a mockery. Morality and decency are described as antiquated prejudices and thus a systematic attack is made

to undermine those last foundations on which the national being must rest if the nation is to struggle for its existence in this world.

(1) Now begins the great and final revolution. As soon as the Jew is in possession of political power he drops the last remaining veils which have hitherto helped to conceal his features. Out of the democratic Jew, the Jew of the People, arises the 'Jew of the Blood', the tyrant of the peoples. In the course of a few years he endeavors to exterminate all those who represent the national intelligence. And by thus depriving the peoples of their natural intellectual leaders he fits them for their fate as slaves under a lasting despotism.

Russia furnishes the most terrible example of such a slavery. In that country the Jew killed or starved thirty millions of the people, in a bout of savage fanaticism and partly by the employment of inhuman torture. And he did this so that a gang of Jewish literati and financial bandits should dominate over a great people.

But the final consequence is not merely that the people lose all their freedom under the domination of the Jews, but that in the end these parasites themselves disappear. The death of the victim is followed sooner or later by that of the vampire.

If we review all the causes which contributed to the downfall of the German people we shall find that the most profound and decisive cause must be attributed to the lack of insight into the racial problem and especially in the failure to recognize the Jewish danger.

It would have been easy enough to endure the defeats suffered on the battlefields in August 1918. They were nothing when compared with the military victories which our nation had achieved. Our downfall was not the result of those defeats but that we were overthrown by that force which had perpetrated those defeats by systematically operating for several decades to destroy those political instincts and that moral stamina which alone enable a people to struggle for its existence and therewith secure the right to exist.

By neglecting the preservation of the racial foundations of our national life, the old Empire abrogated the sole right which entitles a people to live on this planet. Nations that make mongrels of their people, or allow their people to be turned into mongrels, sin against the Will of Eternal Providence. And consequently their overthrow at the hands of a stronger opponent cannot be looked upon as a wrong but, on the

contrary, as a restoration of justice. If a people refuses to guard and uphold the qualities with which it has been endowed by Nature and which have their roots in the racial blood, then such a people has no right to complain over the loss of its earthly existence.

Everything on this earth can be made into something better. Every defeat may be made the foundation of a future victory. Every lost war may be the cause of a later resurgence. Every visitation of distress can give a new impetus to human energy. And out of every oppression those forces can develop which bring about a rebirth of the national soul, provided always that the racial blood is kept pure.

But the loss of racial purity will wreck inner happiness for ever. It degrades men for all time to come. And the physical and moral consequences can never be wiped out.

If this unique problem be studied and compared with the other problems of life we shall easily recognize how small is their importance in comparison with this.

They are all limited to time; but the problem of the maintenance or loss of the purity of the racial blood will last as long as man himself lasts.

All the symptoms of decline which manifested themselves already in pre-war times can be traced back to the racial problem. Whether one is dealing with questions of general law, or monstrous excesses in economic life, of phenomena which point to a cultural decline or political degeneration, whether it be a question of defects in the school-system or of the evil influence which the press exerts over the population, always and everywhere these phenomena are at bottom caused by a lack of consideration for the interests of the race to which one's own nation belongs, or by the failure to recognize the danger that comes from allowing a foreign race to exist within the national body.

That is why all attempts at reform, all institutions for social relief, all political striving, all economic progress and all apparent increase in the general stock of knowledge, were doomed to be unproductive of any significant results. The nation, as well as the organization which enables it to exist, namely, the State, were not developing in inner strength and stability, but, on the contrary, were visibly losing their vitality. The false brilliance of the Second Empire could not disguise the inner weakness. And every attempt to invigorate it

anew failed because the main and most important element was left out of consideration.

It would be a mistake to think that the followers of the various political parties which tried to doctor the condition of the German people, or even all their leaders, were bad in themselves or meant wrong. Their activity even at best was doomed to fail, merely because of the fact that they saw nothing but the symptoms of our general malady and they tried to doctor the symptoms while they overlooked the real cause of the disease. If one makes a methodical study of the lines along which the old Empire developed one cannot help seeing, after a careful political analysis, that a process of inner degeneration had already set in even at the time when the united Empire was formed and the German nation began to make rapid external progress. The general situation was declining, in spite of the apparent political success and in spite of the increasing economic wealth. At the elections to the Reichstag the growing number of Marxist votes indicated that the internal breakdown and the political collapse were then rapidly approaching. All the victories of the so-called bourgeois parties were fruitless, not only because they could not prevent the numerical increase in the growing mass of Marxist votes, even when the bourgeois parties triumphed at the polls, but mainly because they themselves were already infected with the germs of decay. Though quite unaware of it, the bourgeois world was infected from within with the deadly virus of Marxist ideas. The fact that they sometimes openly resisted was to be explained by the competitive strife among ambitious political leaders, rather than by attributing it to any opposition in principle between adversaries who were determined to fight one another to the bitter end. During all those years only one protagonist was fighting with steadfast perseverance. This was the Jew. The Star of David steadily ascended, as the will to national self-preservation declined.

Therefore it was not a solid national phalanx that, of itself and out of its own feeling of solidarity, rushed to the battlefields in August 1914. But it was rather the manifestation of the last flicker from the instinct of national self-preservation against the progress of the paralysis with which the pacifist and Marxist doctrine threatened our people. Even in those days when the destinies of the nation were in the balance the internal enemy was not recognized; therefore all efforts to resist the

external enemy were bound to be in vain. Providence did not grant the reward to the Victorious sword, but followed the eternal law of retributive justice. A profound recognition of all this was the source of those principles and tendencies which inspire our new movement. We were convinced that only by recognizing such truths could we stop the national decline in Germany and lay a granite foundation on which the State could again be built up, a State which would not be a piece of mechanism alien to our people, constituted for economic purposes and interests, but an organism created from the soul of the people themselves: A GERMAN NATION FOR THE GERMAN PEOPLE."

After reading Hitler's treatise, which American does not think of the United States at the end of this century when reading these words by the German Führer? The parallel is almost uncanny. It may well be that he also wrote them for white Americans whom he clearly recognized as being in danger of being overwhelmed by colored masses. Now, about three-quarters of a century later, Hitler's words are as timely as they were in the twenties. May white men everywhere heed them.

A few more words about Hitler and his policies versus the Jews are called for: It is alleged that the Führer had given the order to kill all the Jews in the German realm; to eradicate, if you will, all the Jews from the earth. This charge is preposterous, and cannot be substantiated by facts. The answer is actually simple: If Hitler had given the order to murder all the Jews within German reach, then there would not have been millions of so-called "Holocaust survivors".

There is no question that in several speeches Hitler made, the most famous probably being the one of January 30th, 1939, he used the word "ausrotten" the Jews of Europe (he threatened this action if the Oberjuden once more were going to unleash a world war upon the Germans.) Ever since the war, "ausrotten" has been translated as meaning "eradicate", "destroy" or "annihilate", at times even "exterminate", while in fact he meant "totally remove", as can be proven by his actual policy of shipping Jews to the Minsk area, or by the contemplation of the famous Madagascar Plan. The protocols of the Wannsee Conference of January 1942 must be understood only in this context.

The dilemma for the Jews lies in the fact, previously mentioned in this book, that they cannot live by themselves. They need host peoples

upon which to fester themselves. If we all (Jews and Gentiles) clearly acknowledge this fact, and do not use subterfuge to obfuscate it, then perhaps a solution to the eternal Jewish problem can be found. That the Top Jews also recognize these truths can be seen from their claim that a Hitlerian genocide of "6 million Jews" has taken place, for in the Jewish vernacular removal of them from general society can only mean total annihilation. It is almost certain that the removal of the 4 million (or thereabouts) Jews from Europe, and their forcible transport to Madagascar, would in the shortest of time have meant the death of most of them. The figure of 6 million Jews killed "in the Holocaust," on which the Jewish leadership finally agreed, has a symbolic meaning mainly for the Jews themselves. Undoubtedly, many Zionists and pro-Semites would insist that the existence of the Jewish state of Israel disproves the "Govim" claim of the eternal parasitical nature of Judaism. But in fact, Israel itself is a total parasitical entity. It could not exist without external help for more than a year or two. (It is continually sucking money, the life blood of nations, from other countries and peoples.) Adolf Hitler was correct in his assumption that the coming Jewish state would be a state or nation unlike all others

Hitler also alluded to the "Christian nation", and how the Jews (wherever!) are bent on de-Christianizing Christian nations. That in this regard nothing has changed since the mid-twenties can be seen by the perennial Jewish attempts to destroy all Christian vestiges in the United States. A truly disingenuous attempt in this regard was discovered in an article by the well-known Jewish columnist Nat Hentoff (Washington Post, October 3rd, 1998) Hentoff wrote, among other things:

"Rabbi Weinberg (...) also brought me back to Christmas past. Compulsory Christmas carols for all children in my (...) public elementary school. Crèches in Boston City Hall (their City Hall, I thought). And in the spirit of the season, as they interpreted it swaggering bullyboys continuing to visit my neighborhood to instruct us in the New Testament.

"That was long ago. Except when not-so-latent anti-Semitism rises every year when Jews go to court around Christmas time to protest crosses on public buildings in certain towns.

"What Rabbi Weinberg compelled me to wonder is: Why is Christmas (in America, HS) a <u>national</u> holiday? "We are a plural country," Arthur Hertzberg points out, so why, in a country without a national religion - as mandated by the Constitution - is Christmas an official holiday?

"Those who object to Americans who may desire a national Muslim or Buddhist holiday reply that the majority religion here is Christian. Furthermore, a good many people agree with Pat Robertson that this is a Christian country. I get frequent admonishing letters from readers to that effect.

"Why not instead designate a national Constitution holiday when presents are exchanged in recognition of our joyous common roots?"

It must be mentioned that Hentoff is usually regarded as one of the more objective and fair-minded Jewish columnists. But something must haven gotten under his skin so that "the Jew" in him came out that strongly.

First of all are the perennial laments of the Jews of how in school they always seemed to have been at the receiving end of non-Jewish bullies. But from reading Jewish books and watching the doings of outfits like the JDL (Jewish Defense League,) I know that more often than not the Jews are the real aggressors.

Hentoff seemingly agrees with his religious brethren going to court in order to stop Americans, even in all Christian towns, from celebrating their Christian heritage. What would happen to a foreigner in Tel Aviv on "Yom Hashoa Day" (Holocaust Remembrance Day) if he persisted to raucously moving about during the silent minute when the entire country stands still?

Jews, Muslims and Buddhists are but a small fraction of the American population. Why can't they accept the fact that a majority religion exists, and that really the ethic of this country is based upon Christian and not on Jewish, Muslim or Buddhist principles. When normal Americans live in countries with a totally different religion (as, for instance, in India or Pakistan) do they go to court there to alter those countries' religious practices? Naturally not!

It is difficult to find any nation on earth which does not have a majority religion, regardless whether constitutionally verboten or promoted, and as a rule it is wise for adherents of other religions to know their place, so to speak. Only the Jews seem to have the audacity

in demanding that they be treated as members of a <u>major</u> Staatsreligion in Christian lands like the United States, a position not warranted by their small numbers. Unfortunately, the American religious establishment always plays along with this charade: it is almost unheard of to find a convocation of Catholic priests and Protestant ministers without a rabbi also being in invited attendance.

Note the last sentence of Hentoff's article where he writes of our common roots, meaning the principles endowed in the U.S. Constitution. I didn't know that any Jews had taken part in writing this fine basic law. I doubt it since the language used is so clear, and without any Talmudic obfuscation. I also would like to point out that Hentoff's suggestion about Constitution holiday may perhaps sound fair to some politically gullible Americans, but the effect would be a further destruction of the traditions upon which this nation was built. I doubt that Hentoff would also demand a stop to the "Holocaust remembrances" held every year in April at American schools and in the armed forces.

What thinking person in the United States today would disagree with Hitler's statement that, apart from killing every single member of a people or race, the only other way to destroy such an entity is through miscegenation or, as I prefer to call it, race mixing. And, there is no doubt that the Jews are the greatest promoters of race mixing: of everybody's but their own, of course.

A prime example of this fact could be found in the *New York Times* of December 2nd, 1998. The headline of an article said, "Pact will provide minority housing," meaning of course, that the Jews again used a subterfuge, in this case their alleged quest for tolerance, fairness and equality in the housing market, for the creation of their dream Goyim, namely, stupid, cattle-like human beings of a coffee-brown color, and with coarse features...

This particular article dealt with the decades-long battle to "integrate" (forcibly race mix) the once almost lily-white city of Yonkers, adjoining the minority slums of New York. The main enforcer of the Jewish laws compelling Americans of different color and race to "love" each other in Yonkers even if it kills them, was in this case a Jewish judge, Leonard B. Sand, of the Federal District Court of Manhattan.

In December 1998, the matter came to a close when New York State agreed to pay \$16.4 million to the city of Yonkers so that "new housing could be build, and existing homes could be bought, in white neighborhoods, for black and Hispanic families." Doesn't that sound wonderful? Just imagine the degree to which the lives of slum dwellers will be improved. And what a new field of ripe pickings will be opened up for the miscreant minority "youths," especially in areas where elderly white people live, who now have to convert their homes to virtual fortresses. (And who, by virtue of other laws promoted by the Jews, may not fight back with handguns and rifles, something which should be their God-given right.)

But, what did the "Honorable" Judge Leonard B. Sand say when the Yonkers battle was finally settled, and when it became clear that the white American *Staatsvolk* had lost once again? Thus wrote the *NYT*:

"In his comments yesterday, Judge Sand showed the ebullience of a jurist who could glimpse the conclusion of a case he has presided over for almost two decades of his life." (Undoubtedly getting well paid in the process, HS)

"I am very pleased," he continued. "The goal of increasing housing opportunities in Yonkers will be materially implemented. There will, at long last, be an end to this phase of this ongoing saga."

Thus the eternal Jew has spoken, but for the Whites of Yonkers the real daily battles have just begun.

Remember this, America: If people like Judge Sand have their way, if the Jews win the gigantic battles for absolute world supremacy just ahead (something I personally doubt,) then one day laws will be passed by the Jews in "this land of the (allegedly) free and the home of the brave" that will prohibit white young people from marrying their own kind; where only couples of different races may beget children. That would be the logical step after the insane Civil Rights laws which tore America apart, and which were introduced at the behest of the Oberjuden and against the wishes of the American majority.

Except for German farmers living for hundreds of years in servitude to feudal landlords of their own kind, Germany never had any slaves, and certainly none from Africa. One would therefore assume that the people in the Fatherland are not facing the same predicament as are

their racial cousins in America. In spite of this, even there the Jews have expressed their dreams of a future mishmash of races; something that will allegedly eliminate all wars.

In 1993, Jeffrey M. Peck, a Jew whose family left Germany when Hitler came to power, said the following in a lecture at the German Historical Institute in Washington, DC, an institution under the auspices of the Bonn Government:

"With time, I would hope that the image of the German body politic might be changed from exclusively white, German and Christian, to brown, yellow, and black, Muslim and Jewish."

We can be certain that Mr. Peck and his brethren are doing their best to bring this about. That the promotion of such schemes really amounts to genocide seems to escape these promoters of "democracy".

A careful reader of Major Osman's essay will have noticed that one of the major anti-Aryan weapons of the Jews today, namely, the accusation of "anti-Semitism" is not mentioned by him even once, and Hitler only alluded to it, but not by name. "Anti-Semitism", and the equally missing word "Holocaust", with all that this entails, prove how adept the Jews are at creating something important out of virtually nothing, for it is a fact that the term "anti-Semitism" was not in common use in 1878, only having been coined just about that time. (The word Holocaust with a capital H and its unique Jewish connotation did not appear in print until about 20 years after World War II.)

Inasmuch as the term "anti-Semitism" is nowadays the primary weapon of the Jews against individuals whom they consider their enemies, and because they regard any action against them, however justified, as "anti-Semitism" I am herewith reprinting an essay that concerns itself mostly with this word, but at the same time also describes the situation in this extremely important era of mankind in considerable detail. Our thanks must go to the anonymous writer.

CHAPTER 6

ANTI-SEMITISM, --- FOUND

This essay has been written for the benefit of those who, like the American conservative William Buckley, have been in search of anti-Semitism. Upon reading the enclosed material they may come to rest. They have found it here.

The problem with understanding anti-Semitism is that it is only through our Jewish dominated intelligentsia and media of mass communication that anti-Semitism is presented and explained. Only that anti-Jewish material which portrays anti-Semitism in a negative light is presented to the public. Responsible and substantive anti-Semitism is vigorously suppressed. Those who would oppose and criticize the Jews and their agendas are demonized and terrorized into silence. Their speech is said to be "hate speech," and this "hate speech" should not be allowed public expression. Little wonder that one must search intensely to find anti-Semitism.

But unless one understands the Jewish question it is impossible to understand what has been happening in America and in Europe during the past century.

Because the viewpoints expressed here cannot receive a fair public forum under present conditions, this paper has been mailed to many thousands of politically active conservatives and to persons in government, academia, and the media of mass communication. Names were selected at random from various lists.

THE NATURE OF THE JEW

Today in America (and in the rest of the world) the Jews enjoy a very favorable image. They are generally viewed as a religious or ethnic group which struggles for "civil rights" because they have been unjustly persecuted throughout the centuries by evil and prejudiced Gentiles (non-Jews). This view stands in stark contrast to the way in which they have been perceived virtually everywhere throughout the centuries. To the Romans they were "hostis humani generis" (an enemy of the human race), and even Shakespeare depicts them very negatively in his works. Their almost universal reputation has been that they are a sleazy,

Gypsy-like people who are compulsive liars and unethical to the core. They have been viewed as being vulgar, shameless, aggressive, imposing, domineering, shrewd, verbal, dishonest, money-grubbing, and exploitative of the decency and civility of Gentiles. It has been said that whatever the Jews touch becomes putrid.

But how is it that their present reputation differs so markedly? It can only be because of one of three reasons. Perhaps all those people, in all those places, throughout all that time misperceived them. Or, perhaps, the Jews have changed their national character and their ways in recent times. Or, it may be that through their domination of the media of mass communication and the educational establishment the Jews have created and projected a false image of themselves as an innocent and highly moral ethnic/religious group which, because of the evil in the rest of mankind, is constantly and unjustly being persecuted.

Generally, anti-Semites view the Jews as a national/racial/religious group that came to Europe from the Middle East over the past two thousand years. In spite of the fact that their original national and racial qualities have been altered considerably over the centuries by their cultural and biological mixing with various European populations, they remain, essentially, an Eastern, non-European people.

From early on the Jews incorporated into their culture techniques which worked to assure their social cohesion and which served them in handling the Gentile host peoples. Throughout the centuries they lived within their own communities (ghettos) and emphasized certain cultural and racial characteristics which set them apart from the Gentiles. This was their primary defense against their being assimilated into the host population.

Most nations foster patriotism and nationalism mainly by developing mythologies which are stories which demonstrate the moral rectitude, accomplishments and heroism of the forefathers of the nation. Some nations which feel that they have been victimized by their stronger neighbors also use the concept of victimization as a further means of fostering nationalism. But with a few nations the idea of victimization becomes an obsession and the central theme of their national existence and identity. Among these are the Serbians, the Armenians and the Jews.

As an essential part of their culture the Jews have possessed, right from their beginnings, an extensive mythology of how the Gentiles have persecuted them throughout the ages and how they still continue to do so. This mythology is embodied in the Jewish Scriptures and is tied in with their religion, and while religion is generally played down this mythology is intensely emphasized. Most of these stories are based on real historical events but involve gross exaggerations and distortions of the reality and most are absurd beyond description, but they are taken seriously and are generally believed by the Jewish masses. children are taught, from the cradle on, how the Govim (barbarians) have persecuted, tortured and slaughtered them throughout the millennia. Their Scriptures are replete with horror stories of persecution and genocide, and a large number of their religious holidays commemorate either a slaughter or an escape from a slaughter. Many of these stories are presented with the most gory of detail, enough at least to strike terror into the heart of any child.

The functions which this mythology serves the Jews are many, the most important and obvious of which are to develop a siege mentality and to inspire a certain kind of all consuming nationalism which is based on fear and distrust of all Gentile peoples. This then inspires a sense of togetherness and is the glue which has held them together through two thousand years of the Diaspora. This deeply rooted fear then translates into hatred of Gentile people and all that is Gentile. The Jew becomes a highly nationalistic and politically obsessed creature who feels he must control and subdue the Gentile. He becomes intensely conscious of what is the Jewish "party line" and goes through life intensely conscious of what is "ours" and what is "theirs.".....What is "theirs," of course, is hateful and negative and must be destroyed.

Every aspect of the Gentile's existence becomes an object of disdain. The Gentile's way of life, his values, his art, his science, his religion, his music, his fashions and even his biological makeup must be attacked and destroyed. Whatever the Gentile culture asserts, the Jew negates. Throughout history the Jews have been accused of being "nation wreckers," "parasites," "defilers of culture," and "destroyers of the white race." They are truly "the ultimate hate group," and "the eternal enemy of mankind."

In the latest Balkan war the Serbians used artillery and bulldozers to physically obliterate their enemies, the demons of their mythology. The world has been witness to how a people who create myths which inspire fear and hatred can themselves become like the demons in their mythology. But the Jews, unable to use artillery and bulldozers against their hated enemies, employ the only possible means open to them,..... subversion. It is not the kind of subversion where Jewish leaders sit around and consciously conspire as to how they are going to do in the Goyim. Rather, what happens is that the Jews, like all peoples, develop common understandings among themselves which are based on their national character and their common experience. The bulk of these understandings and orientations are not articulated and are communicated mainly by cues and symbols and operate to a good degree on the semi-conscious and subconscious levels.

It is mainly through infiltration and domination of the mind controlling, character molding media of mass communication and domination of the major universities that the Jews levy their attacks on the oblivious Gentile and his civilization. While they themselves have nothing but contempt for the lower classes and the "schwartzies" (Negroes), they display righteous indignation over the terrible injustices of the existing society and shroud themselves in a veil of pretense that they are an angelic bunch who are out to promote justice, equality and goodness. Their approach is to recruit every group in the population which may help them overthrow the dominant establishment. The poor and the rough working classes are the primary groups which the Jews use toward this end. They also whisper into the ears of the females, pitting them against their own men. Then, other racial types are whipped up into the stew. And finally they exploit the natural tendency of youth to rebel, and, in the universities, they turn the children of the Gentiles against their own parents, society and race.

All along they attack the Gentile personally by exploiting his sense of decency and civility. They accuse him of possessing those very same qualities which they themselves possess. The Gentile is told that he is a horrible person who is not only completely immoral but has something wrong with his mental processes. He is told that he is an oppressor of the poor and underprivileged and that he is "prejudiced," "bigoted," "racist," "dictatorial," "hate-filled," "xenophobic,"

"homophobic," "mean-spirited," and a "chauvinistic male pig." After such a barrage, the hapless Gentile can only beg to do repentance by helping the Jews bring about the destruction of his own nation and race.

In order to hide their true nature and to confuse the Gentiles, Jewish intellectuals have been deliberately causing confusion around the concepts of "nationality," "ethnicity" and "race." They start out by denying that there is such a thing as a core culture in America. "We are multi-cultural society," is the theme. "We are all Americans." Recently they have taken to calling Negroes an "ethnic group." Mongolians (Indians) from North and South America are "Latinos" or "Native Americans." Race, it seems, has disappeared as a reality or a concept.

Reality can be denied, but it is still always there. There is a core culture and it is made up of 200 million of us White Americans of European descent. We are the true Americans. Negroes and "Latinos" are certainly not part of the core culture. Also, the Jews in this country are no more "Americans" than they are Russians when they live in Russia, or Germans when they live in Germany, or Poles when they live in Poland. They are not what we are, and we are not what they are. They are citizens of the United States, but they are not part of our nationality. They are culturally and physically distinct from Americans. They are not a transitory ethnic group on the American scene, but members of a nation which intends to survive long after they have seen to the demise of the American nation and the American people.

RECENT HISTORY

For the past few hundred years the Jewish population concentrations were in Eastern Europe in countries such as Poland, Russia, Hungary, etc. But every country in Europe, North Africa, the Middle East and the Americas had some Jewish representation. Their impact on the social, cultural and intellectual life was, during this period, relatively small. There were few Jews of any prominence from the time of the Renaissance to the 20th century. This period of great human advancement in science, culture and technology was dominated by white European males.

It was at the beginning of the 20th century that the world began to feel the impact of increasing Jewish activity. The Jew, Karl Marx,

wrote his *Kapital* and other Jews wrote the *Communist Manifesto*. The Jews of Russia imposed Bolshevism on the Russian people, and Jews throughout the entire Western World labored to bring about the dictatorship of the proletariat. The idea here, apparently, was that the Communist party take over the entire world. If the Jews could continue to dominate the party, then the Jews would have achieved world rule.

COMMUNISM

Many people become confused over what seems to be a contradiction regarding the Jews. Jews are the quintessential capitalists. Yet why do they support movements such as communism and socialism?

In the last century societal control and the bulk of all wealth in America and in Europe were in the hands of the Gentiles. These Gentiles had the Jews "spotted" and strongly resisted them. So the Jews turned to that element of society which could help them overthrow the ruling Gentile establishment, namely, the discontented working class masses. Communism was born.

In Communism we clearly have a doctrine which is the product of Jewish brains. In its assumptions and its methodology it reflects the Jews perfectly:

- 1. A tiny dedicated minority can, through subversive means, control and rule a great oblivious majority.
- We stand for total revolution. We are committed to the complete overthrow of the existing political, economic, social and cultural order.
- 3. When you control the mind, you control the body. We shall infiltrate the communications media and the universities. We shall brainwash our enemies in such a way that they will become our unwitting accomplices.
- 4. To destroy the giant we shall pit its strength against itself, and we shall employ its strength to serve our own ends.
- Our agents shall infiltrate into the organs of the opposition.We shall create confusion in their camp and subvert them at their home base.
- We shall apply slow and persistent pressure, keeping a long range historical perspective. We shall destroy our enemy by eroding him to death.

- 7. We shall operate strictly on a pragmatic basis ignoring the factors of principle, ethics and personal dignity.
- 8. When dealing with non-members all rules of morality are abrogated.
- 9. Everything has only monetary (as opposed, we assume, to cultural or spiritual) value.
- We protect the underdog from the cruel individuals and groups in power.
- 11. We are an international movement dedicated to achieving a "One World" organized in our scheme.
- 12. We are what is "modern" and "progressive." We are the wave of the future.

The average educated American is unaware that the Jewish-Communist connection was a central issue during the Second World War and that the Germans felt that they were mainly fighting "Jewish Bolshevism." The fact that this fact has gone down the memory hole is a clear reflection of the power and efficacy of Jewish mind control over our society.

Today, with the collapse of the East block, the communist Jews there have miraculously become "democratic." Like a bunch of vultures, some very wealthy international Jewish businessmen and bankers have descended on the carcass of the Soviet Empire and are working together with these domestic Jews in buying up huge industries. They are gleaning tens of billions of dollars for themselves. In the process they are vigorously consolidating their control over the communications media and the political machinery in those countries, (i.e. Boris Yeltsin is clearly a Jewish puppet.)

JEWS IN THE UNITED STATES

Large numbers of Jews first arrived in America with waves of immigrants from Eastern and Southern Europe at the beginning of the 20th century. Then, after World War II, once again large numbers began to arrive. Accurate figures on Jewish population matters are almost impossible to come by because the Jews manipulate the figures to serve their own political purposes. But at our best guess there are around six or seven million of them in the United States, or two and a half percent of the population.

Of those who came at the turn of the century most were without much education or wealth, but they immediately and almost unanimously emphasized higher education for their children. From among the newcomers, many began to make dramatic successes in business and finance while others began taking control of publishing houses, newspapers and the entertainment industries. Their presence was also felt in the universities.

Upon landing on this continent they began sizing up the situation while sneering at the host people and their culture. In charge of things were White Anglo-Saxon Protestants (WASPS) who were rather unsophisticated, incredibly honest and naive and immersed in a child-like idealism and a Protestant ethic, all of which made them relatively easy prey. Laissez faire economic conditions and a booming economy made business opportunities boundless. Moreover, in both Europe and America they had almost unfettered access to a burgeoning media of mass communication as well as to institutions of higher learning. All this in a climate of broadening democracy and greater social, political and economic freedom. The time had come for the Jewish nation!

Their Communism had no chance of success with the Americans who were intensely religious and completely dedicated to democracy and free enterprise. So they focused on the dominant WASP male as their mortal enemy and began their long campaign to dominate him and destroy his society and culture.

Jews in the business world and in finance rapidly began to accumulate huge amounts of wealth. But even more importantly, some were buying up the media of mass communication while others were becoming producers, writers, reporters, editors and publishers. By the 1930's the Jews had a virtual monopoly of all of the major parts of the American media of mass communication. They also dominated the major media in Canada, South America, Western Europe, the Soviet Union and Eastern Europe.

When Franklin D. Roosevelt assumed power in 1933, Jewish influence in government and politics suddenly increased dramatically. They supported Roosevelt financially and with their media, and he, in turn, was sympathetic to them, their Liberalism, and even their communism.

THE JEWISH MEDIA

The Jews have dominated the major national news and entertainment media in the United States since about the turn of the century. Basically, they did it through ownership and then staffing the management with Jews and with Gentiles of their liking. The producers, those who provide the money for major media productions, are overwhelmingly Jewish. Gentile talent is readily exploited, but those Gentiles who are at the level of writers, reporters, actors and anchor men are all conscious of from where their bread is buttered and who their bosses are. Also, Jewish dominated businesses which advertise their products play a critical role in Jewish control of the media.

If all written material and every media production produced under Jewish control had a prominently placed Jewish star of David alongside its title, the American people would be appalled to see the extent of Jewish control of the media.

The New York Times, The Wall Street Journal and The Washington Post are all Jewish owned and managed newspapers. Moreover, the majority of the major newspapers in cities of all sizes across the country are owned and managed by Jewish owned corporations such as the Newhouse media empire (which has an estimated worth of eight billion dollars.)

As for television, NBC, ABC and CBS were all Jewish owned and managed since their beginnings. Recently these networks have been bought up by large corporate conglomerates, but all three continue to be heavily Jewish managed. Recently, two Gentiles, Ted Turner and Rupert Murdoch, have become national media moguls. They stand out because they are exceptions, though both of them may as well be Jewish. When CNN first started out it had a distinct Gentile flavor. Today it is shot through and through with the Jewish spirit. Rupert Murdoch, who is alleged to be a conservative, produces vulgarity and recently bankrolled a new "conservative" magazine which is managed mainly by Jews.

The movie industry in Hollywood, from its beginnings, has been virtually a Jewish monopoly. One outstanding exception here was Walt Disney Productions which recently has become dominated by Jews and

now is replete with the Jewish spirit and vigorously pushes Jewish agendas.

The top three news magazines, *Time*, *Newsweek* and *U. S. News* and *World Report* are Jewish owned and managed, as are a whole range of other magazines from *Vogue* to *House and Garden*.

Large numbers of large publishing houses are Jewish owned and/or managed. The three largest are Jewish owned. They are Random House, Simon & Schuster and Time Inc.

From the beginning Jews had control of the recording industry. Steady and persistent pressure was put on the evolutionary direction of popular music and dance until they were no longer an expression of the soul of the white Europeans. They now reflect the soul of the Negro.

Jewish control in the media is used to promote Jewish political, social and cultural agendas. Because of the traditional moral standards and racial orientations of the American people the techniques have been subtle and the pressure relatively mild. But now that the public has been softened up sufficiently the subtlety is disappearing and the pressure is increasing. On television we regularly see things which are reaching the outer limits of moral depravity. Race mixing themes are at a point where we will soon be watching Negroes and other non-whites making love to blond women. The sitcoms aimed at our children presently are regularly featuring male Mestizos (Indian and white mixed blood) and other dark types in romantic rapport with white teenage girls. The music, dance, grooming, dress and behavior of the popular culture of our young people have developed a very sleazy quality.

For the Jews everything is political, so their agendas go beyond moral depravity and race mixing. Their intention is to impose a "modern" and "cosmopolitan" culture on us (and, through us, on the rest of the world) which is devoid of anything of our national character and uniqueness. A whole range of subtle and not so subtle themes are pushed. The orientations of Jewish Liberalism toward morality, authority, masculinity, femininity, propriety, impropriety, beauty, ugliness, and the entire spectrum of traditional values are to be found in these productions.

JEWISH ACADEMIA

In the universities the Jews were quickly becoming professors, heads of departments, deans and even college presidents. Throughout academia they were busy pushing certain doctrines and orientations and turning the Liberalism of the period into Jewish Liberalism, which is the prevailing ideology on our campuses today. To be sure, they pushed their Communism which, in its goals, is almost identical to Jewish Liberalism. (The leveling of all national, class, gender and racial distinctions, leaving the Gentiles without ruling classes or national identities of their own.) Some politicians, including Senator Joseph McCarthy, complained about professors secretly advocating Communism. For this, the Jews attacked Senator McCarthy viciously and ultimately destroyed him politically. They continue to demonize him to this very day.

The make-up of American higher education has changed radically over the past seventy years. Today, at major schools such as Harvard, Yale and Princeton Jews make up about thirty percent of the student body. Women and racial minorities are also strongly represented. White males of European descent, who previously made up about seventy to eighty percent of these schools, now make up about twenty-two percent.

The whole thing culminated in the 1960's when the Jews on the campuses made their big move and openly led the stupid Goyim youth in a vicious attack against their own culture and civilization. Almost all of the leaders of the counterculture movement were Jews.

Over the past few decades the liberal arts colleges and the schools of journalism of most American universities have been little more than indoctrination centers for Jewish liberal orthodoxy.

JEWS, JEWS, EVERYWHERE

When the 1960's came to a close, the American male was no longer in control of the social, cultural, intellectual, political and economic life of his country. He had been replaced by the Jews.

As we have indicated the basic source of Jewish power and influence is their domination of the media of mass communication and the universities. "When you control the mind, you control the body." But Jews have infiltrated almost everywhere, and wherever they are they

become the leaders and the bosses. In their businesses they surround themselves with Gentile women (whom they often exploit sexually) and non-whites. If they could have their way all white males would be relegated to being service people and common laborers. The only areas of our society where you do not find them in leadership positions are the Christian churches and the military, but this is not to say that these institutions have not been profoundly affected by Jewish Liberalism.

In law and in medicine, in education and in the stock and commodity markets, in real estate and in government bureaucracies, in the fashion world and in advertising, the Jews are not only there, but they are in positions of power and authority. They dominate and control the major nerve and power centers, not only in America, but in Europe as well. And everywhere they are pushing their Jewish agendas.

The CIA and the FBI have always been particularly problematic to the Jews. These agencies have been traditionally led and staffed by enthusiastically patriotic Americans who were "untouchable" and would fearlessly uncover everything from Jewish atomic and industrial spies to the financial and political machinations of international Jewry and Israel. Shortly after the death of their hated enemy, J. Edgar Hoover, they managed to subdue and infiltrate the FBI. Today they are working on the CIA, even to the point of putting a Jew in as director to "clean it up."

Parenthetically here, we would like to have the reader try to imagine situation where a small national minority of non-Jews who made up two and a half percent of the Israeli population would take over the Israeli media of mass communication and then also make up thirty percent of the major Israeli universities. This minority would also be an activist bunch which was hostile to Jewish culture and tradition. and deeply involved in trying to socially engineer Israel's society in every way, and particularly turn it into a multi-cultural, multi-racial society. Let us further imagine that the prime minister of Israel was surrounded by and was politically dependent upon this minority. Also, the Israeli equivalent of the Federal Reserve, the prime minister's office of finance, the finance committee and the intelligence committee of the Knesset as well as the Mossad are all headed by members of this minority....This situation would be totally impossible and is almost too absurd to imagine. Jews are not stupid Govim. But, needless to say, this has been the situation in the United States in recent years.

JEWISH LIBERALISM

We shall now identify a few of the doctrines and orientations which have caused American Liberalism to evolve into what we call "Jewish Liberalism." Jews everywhere recognize these doctrines as being part of the Jewish "party line," and for the past several decades they have been proselytized with a religious fervor from Jewish dominated areas of academia and the media of mass communication. Underlying all of these doctrines is the Jewish attempt to undermine the leadership, authority and dignity of the dominant males of our society and to replace them with Jewish males. Also, there is the attempt to depreciate and destroy the culture and civilization these white males have created.

THE RACE ISSUE

For the past two centuries European observers have noted that it is not "racial equality" that the Jews are after, but rather destruction of the white race. But why destroy the white race?

Originally darker of complexion and kinkier of hair, the Jews came to Europe. One can only speculate as to their reactions when they stood on the streets and watched the pleasant, clean-cut, blond, blue-eyed children playing in the streets. How they must have craved after (as they do today) the delicately featured, modest, blond girls who were generally "off limits" to Jews. Here they were.....God's chosen people....yet so ugly, so sleazy and so dark. "Well," they must have concluded, "this situation must be remedied." Then, as Jewish ladies, en masse, began dyeing their hair blond, Jewish businessmen began importing "workers" from Africa into France, and even into the German Rhineland, while Jewish propaganda machinery was vigorously promoting the lie that there are no significant biological differences between the races which reflect in mental quality. "It's safe to mix," is the theme. "It's even a sign of a healthy society."

Prior to the Second World War virtually all Americans and Europeans were openly racist and opposed race mixing because they recognized that racial differences reflect in mental quality. This understanding came from a wide range of experiences which people had with other racial types, and from the breeding of animals. They did not need IQ tests or "scientific" studies. It was obvious to them, just as it is

to us today, who is intelligent, and who is not. They noticed not only differences in intelligence and talents between the races, but differences in personality and temperament as well. They also noticed that mulattos were generally more intelligent than pure Negroes, and they noticed that the more white blood in the mulatto, the generally more intelligent he was.

In the breeding of animals our ancestors bred them not only to bring about certain physical characteristics, but they bred them for mental qualities as well. It was obvious to them that different breeds within a species differ considerably in mental quality. As a matter of fact, when two breeds differ physically then it is inevitable that they will also differ in mental quality. Golden retrievers, Doberman pinchers, basset hounds and poodles all differ considerably in mental capacities as well as in personality and temperament and yet they all belong to the same species.

Today our Jewish dominated social sciences are in a muddle over the race question. The average IQ score of white Americans is 100. Over the past forty years social scientists have been trying to explain away why, when all environmental factors are equal, Negroes score an average of 15 points less on IQ tests than whites, and only a small percentage of them have an IQ of 100 or more. No matter what they did, they could not devise a test which could measure intelligence and close the racial gap. In desperation some prominent social scientists began to deny that IQ tests really measure anything significant. Some began to deny that there is such a thing as intelligence. Others even tried to deny that there is such a thing as race. But none of these arguments was convincing, and many were totally absurd. The overwhelming evidence was there, obvious and easily accessible to everyone. Pressure was building for the truth to come out into the open.

Probably the best kept secret in the social sciences today is that all evidence points to the fact that "Latinos," with Indian blood, have an average IQ of around 90, and this because of their genetic makeup. Presently, there is not a decent term to identify this race, so we shall here call them "Indians," and those with mixed white blood "mestizos." Racially these people are Mongolian, but they have genetically diverged somewhat from the Asian Mongolians who generally have an IQ of around 100.

In the year 1994 the book *The Bell Curve* was published. We view the publishing of this book as a desperate attempt at damage control on the part of a few top social scientists even before the damage was done. What the authors (one Jew and one American) did was to present the overwhelming evidence for genetically based differences in intelligence between the races, and then try to control the public's understanding of the implications of this reality. What they concluded was, "So what! We can still mix." They argued, absurdly, that since the racial differences reflect only average differences between the races there are some Negroes who are more intelligent than some whites and therefore we should have a race blind society and go ahead and mix it up.

The Jewish Liberal establishment received the book with trepidation, and rightly so. It will be impossible to hide the true implications of facing the reality of racial differences. The authors failed to take some very important and obvious factors into account.

A multi-racial society gives rise to very serious problems and injustices for all the races involved. Our civilization is based on a population which has an average IQ of 100 points. Persons with less than a 90 IQ have great difficulty in handling their occupational, financial, practical and social affairs in our society. Fifty percent of the Negro population have less than an 85 IQ. Fifty percent of Indian and mestizo "Latinos" have less than a 90 IQ. These unfortunate people are expected to compete with the rest of us, and they are expected to handle a civilization which European whites have created. They try and try and finally give it up, and their frustrations turn to anger and this results in the terrible social problems we face today.

If race mixing with Negroes and Indians occurs on a massive scale, then the average IQ of the general population will drop. Even a drop of a few points would have tremendous implications. Also, mestizo-mulattoes have a very different personality and temperament than white Europeans, and this would impact greatly on both culture and civilization. We have many examples in Africa and in Latin America of the results of race mixing. We do not need Jewish and Jewish educated "social scientists" to tell us what the inevitable outcome of race mixing would be. It would result in a catastrophe of tremendous proportions.

Realizing that there would be no way to cover up the real consequences of race mixing, the liberal establishment decided that its lies on the race question must be sustained at all costs. *The Bell Curve* was quickly shoved down the memory hole.

A dangerous shift has been occurring in the perceptions and attitudes of the American people regarding race. Today large numbers of our population no longer believe that Negroes and Indians are inherently less intelligent than whites. While direct race mixing propaganda is contributing to this shift, the major factor is the influence of the unreal world of television programming. In virtually all TV productions non-whites are portrayed as being competent, intelligent and charming characters. Also, the networks recruit the most intelligent and articulate Negroes, mulattoes and mestizos whom they can find and use them as talk show hosts, anchor people, reporters, commentators, etc. The general public, impressed by these personalities and understanding little about the distribution of intelligence in a population, concludes that Negroes and Indians are really not inherently less intelligent than whites. All of this is resulting in a breakdown of race mixing taboos, and recently significant numbers of white women of the lower classes have begun miscegenating with "Latinos" with Indian blood. An irony here is that the most highly educated Americans, those who previously fervently believed that the races are inherently equal, now believe that there probably are significant differences between the races intelligence and in general mental quality.

As for the question of which races the world over have higher or lower biologically determined capacities for intelligence, it seems that almost all the races and sub-races on the Eurasian continent and in North Africa have an average of around 100 IQ. Some regions of China and Southeast Asia may have populations with less than 100. Negroes, most South Sea Islanders, Australian aborigines, Eskimos and New World Indians have somewhat less than 100. The Japanese may have a bit more than 100 IQ. Slightly higher IQ scores by the Jews may be the result of a combination of past eugenic practices and child rearing practices on their part.

While some races and sub-races may perform similarly on IQ tests, by virtue of the fact they are biologically different it is certain that they differ in total mental quality. India Indians and Chinese differ from

Europeans, and from each other, in various biologically determined traits of temperament, character and personality. Because of this, race mixing of any kind is something which should be approached with great caution by everyone.

WOMEN'S "LIBERATION"

It has been said that from the time of the French Revolution the Jews of Europe were whispering into the ears of European ladies that they should "free" themselves from those evil, domineering men who are holding them in subjugation. There is little doubt that the Jews are the source and inspiration of the feminist movement. Virtually all of the major feminist organizations across the country are dominated by Jewish lesbians, and Jews in academia and the major media have been almost unanimously sympathetic to these charming ladies and their agendas.

The main reason why the Jews push feminism is, of course, to get at the dominant Gentile males. They want to degrade them and weaken them. They want to paint them as evil. And they want the weaker, less critical and more gullible females to have political and social power because this creates conditions which are much better for Jewish domination.

One very significant example of early Jewish influence on the feminist movement (and all of social science) is the case of Franz Boas, a European Jew who came to dominate the Anthropology Department at Columbia University in 1896 when that science was in its embryonic stages. He held sway there for over forty years and conferred hundreds of Ph.D.'s in anthropology. These persons, with their Jewish Liberal orientations, spread like a cancer across our land and began indoctrinating the American people with Jewish Liberalism. On the race question, the Jew, Ashley Montague, was one of Boas' most influential disciples.

Among these Ph.D.'s. were Margaret Mead and Ruth Benedict, two Gentile ladies whose books and field studies became mandatory reading for a whole generation of educated Americans. Essentially, what their "scientific" research led these ladies to conclude is that there is no inborn difference in mental quality between men and women, and that women could (and probably should) be dominant over men. While these ladies were almost certainly sincere in their convictions, they were

surrounded by Jews who gave them their orientations and supported them and gleefully popularized and propagandized their "scientific" discoveries.

Once again here we have a Jewish lie which flies into the face of reality. When one considers all of Mammalia, including the higher primates, the males are virtually always dominant over the females. The males struggle with each other for dominance in a social hierarchy of their own and from which the females are excluded. The females establish their own hierarchy and occupy themselves caring for the children. In short, they behave as people universally always have behaved. These behavior patterns are most certainly genetically based and are an intrinsic part of human nature. It is absurd to claim that they are not.

Related to feminism is the thrust in Jewish Liberalism for "homosexual rights." Once again, here they are throwing it into the face of the poor macho Gentile male. It is interesting and instructive how leading social scientists, for more than three decades, promoted the lie that ten percent of males were homosexual. Unable to sustain the lie any longer, they were recently forced to admit that it is really only one and a half to three percent, depending on your definition of homosexuality.

"CIVIL RIGHTS"

The Jewish thrust for "civil rights" has always been geared in such a way as to promote the Jewish doctrines of race mixing, feminism, homosexual rights, etc. In the "free speech" movement of the 1960's our "peddlers of pornography" were not out to protect political speech, but rather pornographic material. Today our great defenders of civil rights are maneuvering to suppress, possibly by law, what they consider to be "hate speech," i.e. any political speech which is or seems hostile to them or their agendas. Such laws are already in existence in several countries in Western Europe and Canada. In those "democratic" countries, the author of this essay would be apprehended, fined and probably imprisoned. If the Jews succeed in bringing these laws about in the United States, then all opposition to them will be crushed and their continued domination of the American people will be guaranteed.

THE AUTHORITARIAN PERSONALITY

Prior to the Second World War, Europeans were accusing the Jews of trying to "effeminize" the White males. Then, during the 1950's and 1960's hundreds of books were published attacking that horrible person, the "authoritarian personality." These books were made mandatory reading on college campuses across the country. The movie industry picked up the theme and produced large numbers of movies attacking white Gentile men in positions of authority. Policemen, fathers, business executives, military officers, ship captains, prison wardens, etc. were shown as being cruel, evil, and even insane. Then the "flower children" of the 1960's came to prominence and since then we have had "unisex" and "sensitivity training." The purpose of all this was to undermine the Gentiles' respect for authority and to discourage the Gentile male from becoming dominant and assertive. The Jewish thrust here has been quite effective, and, in recent times, the cultural, social, intellectual and political orientations in the Western world have become considerably effeminized.

MORAL RELATIVISM AND POSTMODERNISM

Here is a doctrine which became popular during the 1960's. It holds that all moral and ethical standards are, and should be, relative. The doctrine emanated from Jewish dominated universities, and soon large numbers of Americans, thinking they were being very sophisticated, had on their lips "Who are you to judge me?" and, "Who am I to judge?" and, "If it feels good, do it!"

This doctrine is pushed in order to leave Gentile society without a moral or value compass. Without common agreement on morals and values you do not even have a society, but rather a bunch of disjointed individuals, each "doing his own thing."

Since so much of Liberalism conflicts with objective reality, it became necessary to deny reality. The recent doctrine of postmodernism does exactly that by asserting that even reality is totally subjective and relative.

CULTURAL RELATIVISM

A corollary of moral relativism, this doctrine has it that no culture should, by using its own values, judge another culture. Also,

there can be no objective standards by which any culture can be judged. A skull sucking aborigine is exactly equivalent to Thomas Jefferson. As a matter of fact, since Thomas Jefferson is a dead white male, he has absolutely no value. The aborigine would even somehow have greater value, since he is alive and not part of that hated Western Civilization.

MULTICULTURALISM

The currently popular doctrine of multiculturalism is a natural outgrowth of cultural relativism and the Jewish hatred of Western Civilization. This doctrine has been quite successful in achieving its goals of disparaging Western culture and disempowering the white European males. Now that it has served its purpose, multiculturalism has recently been under attack by some prominent Jewish intellectuals because its tendency to separate the races runs counter to the great Jewish goal of race mixing.

NATIONALISM AS EVIL - - except for....

Among our ruling intellectual and media elite it is sinful for persons of higher culture and civilization to feel pride in their own nation and their culture. Today, large numbers of educated Americans go around condemning everything that Western Civilization is or ever was. Meanwhile, these same people virtually worship Israel, the Jewish people and everything that is Jewish.

"MODERN" ART

The Jews always use the clever suggestive device of calling everything which they promote "modern" and "progressive." Already at the turn of the century they began financing and promoting "modern" art. This "art" reflects the Jewish soul and is revolutionary, and an attempt to stick it into the face of Western culture. The themes are "ugliness is beauty," "depravity is wholesomeness" and "perversity is uplifting." This "art" is revolutionary and is an attempt to stick it into the face of Western culture. Russian Jews also picked it up and made it part of the Communist Revolution.

It is almost a comical experience to go to a modern art museum and watch the people gaping at the ugly, perverse and repulsive images on the walls. Just as absurd are the twisted hulks of "modern" sculpture adorning our cities and our campuses. Also, "modern" architecture and interior design are cold and heartless and are devoid of anything of the national spirit or soul of any nation or people. It seems that the naiveté of the Goyim knows no bounds, and you can sell him just about anything.

The great majority of Americans are unaware of the fact that in the 1930's, in Munich, Germany, the Germans set up a museum which featured, exclusively, "Jewish Degenerate Art." It was situated across the street from the main art museum which featured the art of Western culture and civilization.

OPEN IMMIGRATION

In spite of the fact that more than eighty percent of Americans would considerably reduce immigration, the politicians continue to allow more than a million immigrants, mostly non-whites, to pour into this country yearly. The usual explanation for this is that business lobbies want cheap labor. But the real reason why politicians vote as they do on this issue is because of fear that the ruling liberal establishment will come down on their heads and accuse them of racism, xenophobia and other horrible things.

While the stupid Goyim stand dumbly by, blinking, like livestock without tails, virtually all Jews, even those who otherwise are pretending to be socially conservative, strongly push for open immigration. This issue is of extreme importance to Jews because they realize that the only sure way to destroy the white Europeans, once and for all, is to breed them out of existence.

DEMOCRACY AND GLOBALISM

The Jewish dream is to have "democracy" imposed on all the peoples of the world, and then bring about a central; world government. In a worldwide "democratic" system, in which a united international Jewry controls the communications media and wields great wealth, the masses can be brainwashed, politicians can be bought off, and all opposition can be intimidated and silenced.

THE "HOLOCAUST"

Most Americans are unaware that Soviet, American and British Jews were very influential in determining the post war arrangements in Germany after the Second World War. They were also involved in important positions in the occupation forces in setting up the new German establishment and the "denazification" programs. These brainwashing programs were so successful that today the German people are more deeply steeped in Jewish Liberalism than are we Americans.

German speaking Jews were also heavily involved at the Nuremberg trials as judges, prosecutors, lawyers, interpreters and functionaries of all kinds. Those trials were purely political trials and were not only un-American, but an abomination as well. Many American jurists refused to participate in them and the Chief Justice of the Supreme Court at the time, Harlan Fiske Stone, called those trials "a high grade lynching party" for Germans.

Jewish historians have recently begun to back off from many Holocaust claims. They are now openly admitting that the Germans never made soap or lamp shades from the bodies of Jews. They also admit that there were no gas chambers at Dachau, Buchenwald, Bergen-Belsen and many other concentration camps which were on German soil. Previously there were masses of Jewish "eyewitnesses" who swore under oath that they witnessed "soap" factories and that there were gas chambers in those camps. Presently, it is claimed that there were gas chambers only at Auschwitz and a few other camps in Poland, but the evidence for this is essentially the same as that for the fraudulent gas chambers.

During and immediately after the war prominent non-Jewish persons and agencies such as President Truman, General Eisenhower, the Red Cross, American and British intelligence agencies and the Pope of Rome never mentioned that there were killing camps with gas chambers murdering millions of people.

Winston Churchill was a man who received considerable financial support from some very wealthy Jewish patrons and political support from the Jewish media. He was known for his philo-Semitism. He was also very sensitive about how he would be regarded in history. In the six volumes of his monumental work, *The Second World War*, which was written after the war, he never mentions a German program

of genocide against anyone, nor does he mention mass murder or gas chambers. If the Jewish propaganda of the time was true and there had been such a program and he failed to mention it and elaborate on it, then he and his work would have been discredited in history. If it was a lie, and he wrote the lie into his work, and the lie was uncovered with time, then he would be discredited. We can only conclude that it was a lie and he did the only sensible thing. He ignored it.

There is a school of thought called Holocaust revisionism which contends that there were no extermination gas chambers anywhere and that the Holocaust story is essentially a propaganda lie contrived by Jews for economic and political gain. The Revisionist arguments and evidence are compelling but are not allowed public or academic exposure and analysis. We can be sure that the Holocaust stories are replete with gross exaggerations, distortions and blatant lies. Every one of the "authoritative" books written on the "Holocaust" was written by a Jew, and Jews have complete control of the story as it is presented in academia and in the media. Anyone who cannot believe that a swindle of this dimension could be successfully imposed and sustained has little understanding or appreciation of the capabilities of our busy little mind controllers.

One recent example of Jewish mind control on the Holocaust is how, during the recent commemoration of the 50th Anniversary of the end of the Second World War, the major media gave more coverage to "Holocaust" propaganda than to the accomplishments, heroism and sacrifices of the American soldiers and the American people. It was disgusting to watch them use the American GIs who liberated the concentration camps in Germany as "eyewitnesses" to "prove" their "Holocaust" claims. It is bad enough when they use European Jews as "eyewitnesses" to bolster their claims. These people are willing accomplices at distorting the truth as to what really happened in the camps. But, first to deceive and then to exploit our American GIs is absolutely despicable.

What really happened was that because of conditions in Germany during the last few months of the war some of the very overcrowded camps became impossible to maintain and to manage. The inmates, only a minority of whom were Jews, could no longer be disciplined and were causing havoc. Starvation and diseases were

rampant. Even the guards were coming down with typhus and other sicknesses. The death rate soared. They could not even dispose of the bodies.

The American GIs encountered some horrendous scenes. Many were confused and outraged at what they saw. Then the propagandists moved in and took pictures and then gave their own interpretation for the conditions in the camps, blaming it all on German policy. The victors began to write the history of the war.

The advantages the Jews get from fraudulent Holocaust claims are tremendous. About four million Jewish heads of households claimed damages and were awarded reparation payments from the German government which was, and still is, controlled by the Allied powers. Jews, all over the world, continue to this very day to receive money from the German government.

Without the Holocaust claims Israel may never have been formed and it certainly would not have received 200 billion dollars in aid and reparation payments from America and Germany.

The Holocaust stories free the Jews of all criticism and hide their domineering nature by painting them as poor and pathetic victims. It also provides them with a rationale for their doctrines from race mixing to women's liberation to civil rights to multi-culturalism to open immigration. Anyone who criticizes them or opposes their doctrines is monstrous Nazi and murderer of babies.

Jews also use the Holocaust stories to tickle the conscience of the Gentile to cause guilt feelings in him and to degrade him. This puts the Jews in a morally superior position. Also, it gives their rabbis one more myth to wail about as they bob back and forth, with their beards and their hats, in front of the wailing wall.

> For internet access to Revisionism: http://www.webcom.com./ezundel http://www.codoh.com http://www.ihr.org http://davidduke.com http://www.spotlight.org http://www.barnesreview.org

NEO-CONSERVATISM

"Our agents shall infiltrate into the organs of the opposition. We shall......subvert them at their home base."

Neo-conservatism is an acknowledged Jewish "thing." Jews could not stomach becoming true conservatives, so they created a branch of conservatism of their own from which they could influence the rest of conservatism. Their thrust here is intellectualism, economic conservatism, secularism and "moderation." Since the very last thing Jews want to do is to conserve our society and culture, the social aspect of conservatism is played down.

Jewish "conservative" intellectuals have been writing highly influential books and articles, working on the assumptions of conservatism and defining the parameters of conservative thought. Their writings sound conservative enough, but scratch most of them and you will find a moral relativist, a multi-culturalist, a race mixer, a feminist movement supporter and all the rest. Now that their Liberalism has collapsed they have been coming up with other schemes and putting new twists on their old doctrines, always working to deceive and dominate the hated Goyim. The whole thing is looking more and more like something from George Orwell's book 1984. (Orwell, by the way, did not write in a vacuum.)

A large number of American conservatives look adoringly at the Jews and have, either because of brainwashing or for political or professional advantages, accepted many of the lies and assumptions of Jewish Liberalism. Many of these people support the basic tenets of the feminist movement. Others of them promote race mixing and support an immigration policy which would inevitably result in the destruction of the white race and higher civilization on this continent. Our Founding Fathers would conclude that these people have gone mad.

America is a great nation because of the exclusive and discriminating racial and cultural policies practiced by our forefathers. One can just imagine what this continent would look like if our ancestors had been today's liberals. All this is so obvious that it is hard to fathom how so many present day conservatives can swallow the lie that it is "diversity" which made America great.

There are those who would ask, "If the thesis of this paper is correct and the Jews have become the de facto rulers of America, and they were the source and inspiration of Communism, the counterculture movement and Jewish Liberalism, and they have intentions to destroy our culture and civilization, then why is it that so few people see this?

There are a lot more people who, more or less, see the Jews for what they are than one would suppose. Large numbers of conservatives have recently been articulating that there is a "culture war" going on. They see that "family values" are under attack. They have also been saying that we need to "take America back."——Back from what? Back from whom? They are wondering from where is this vicious attack on our culture coming? Did the white males in America suddenly decide, all by themselves, to self-destruct?....All of what has been going on only makes sense in the context of the Jewish question.

There are groups of conservatives in America who are said to be on the "extreme right." These are mainly people who perceive that those things emanating from the ruling establishment through the media culture, through academia and from the government and the courts are hostile to them and their values and their way of life. Since this would not be the case if well meaning and patriotic Americans were in control of the establishment, these people conclude that there must be some sort of alien cabal controlling the government. While some see the Jews quite accurately for what they are, others, lacking sophistication and the proper intellectual tools to correctly analyze the nature of the cabal and how it operates, come up with conclusions which are not on the mark and which make them look irresponsible and paranoid.

There are several reasons as to why so many people have trouble seeing the Jewish question. We have already mentioned that the Jewish approach is one of subversion, with mind control and domination of the media and academia. But, in addition, most people have little or no direct exposure to Jewish society and culture. Moreover, most people want to believe that their view of the world is something which they themselves have formulated. It is a very difficult thing to admit, even to yourself, that you have been tricked and have allowed yourself to be brainwashed. Also there is the factor of intimidation. The Jews have put the fear of the devil into anyone who would oppose them. Being an anti-Semite is to be a monster, a vicious mass murderer, a person who

joyfully butchers babies, and an unspeakable demon. Oppose them and your reputation will be ruined.

In spite of these obstacles, it is still possible to bring people to an understanding of the Jewish question. As with the uncovering of any deception, once people know what to look for, the whole thing suddenly becomes crystal clear.

Some people who see the Jewish question feel that we should not worry about the Jews too much because they have begun to intermarry with the Gentiles in large numbers, and because of this they will soon disappear. These people are unaware of what is really happening. It is true that today about forty percent of Jews in this country who marry, are marrying Gentiles. One would expect the Jewish leadership to be in a state of panic over this fact, but strangely they do not seem very concerned at all.

The reason for this is that the Jews are simply continuing to carry out the same eugenic practices which they carried out in Europe over the past few centuries (only never to this degree.) Jewish men are finding and marrying the brightest American girls from the middle classes whom they find at the university or in some professional setting. Jewesses, because of the shortage of nice Jewish boys, also end up married to Gentiles. They are intermarrying with the finest of the biological stock of the Gentiles.

Because of the force of the Jewish personality and the social cohesion of their families the majority of the children of these marriages end up with a Jewish identity. (A Certain People, by Charles E. Silberman.) As a consequence, intermarriage is actually increasing the Jewish population. And as time goes on the Jewish nation is becoming blonder and blonder and smarter and smarter as the stupid Goyim around them become darker and darker and dumber and dumber.

As for the international picture, Jews are present and are very influential and completely unopposed in every country in the Western World. They are particularly powerful in the United States and in France, Russia, and Canada. Jewish Liberalism is the dominant and virtually the only ideology in the West.

Some people who understand the Jewish question say that it is impossible for us to fight the Jews successfully because they have become too powerful and their methods are such that there is no

practical way to counter them within the framework of our existing political system. These people believe that the process has gone too far and that Western Civilization and the White race are doomed in any case. They say that it may even be the will of Providence that the Jews ultimately rule the world.

To these people we answer, "Nothing is written." Man does the work of the world. If we choose to cower, paralyzed from fear of the Jews and their Gentile clones, then it is for sure that we are doomed. But if we rise to the occasion and allow that spark of greatness which is in us to catch fire, then we will take control of our destiny.

The Jews are not only vulnerable, but they are very vulnerable. They themselves know this best and it is the truth which they fear the most. This is the real reason why they permit no criticism of themselves whatsoever. They are guilty and they know it. Whenever the Gentile manages to see the reality of what they are, their grip on him comes to an end. This is why it is incumbent upon us to alert as many of our fellow Americans as possible to the true nature of the Jews and their agendas. Readers are encouraged to place this essay, or parts of it, at relatively popular sites on the Internet. If this were done, it would be a considerable blow to "the eternal enemy of mankind."

We Americans have created a jewel which shines on the face of this earth with a magnificent light. Recently, the unthinkable has begun to happen. More and more our nation is taking on the character of some of the worst of the Latin American republics. It would be a tragedy of enormous dimensions if we sit back, do nothing, and allow these despicable people to lead us to our destruction.

CHAPTER 7

TIKKUN OLAM

Viewing the world from my vantage point, and watching the antics of the Jews daily, I cannot help but be amazed by the nervous energy, persistency and determination of this peculiar people. Like in a forest full of trees, and stated previously, one can now say, "Jews, Jews, everywhere!"

Unfortunately, the Jews have that odd quirk that they always make certain they are seen and heard (even if there is no direct reason for it,) but when you notice them "as Jews," they scream "anti-Semitism".

As I am writing these lines, I have before me numerous news clippings of, what I consider, Jewish misuses of power that without doubt will someday come to haunt them: "Deutsche Bank sells its gold hoard, gives it to Holocaust survivors." - "Great Britain apologizes to Jews for not disbursing confiscated gold to survivors at the end of WWII." - "European insurance companies agree to settlement with Holocaust survivors." - "Swiss banks cave in to Jewish demands." - "Sweden promises to search for Jewish gold." - "Hungary to return Jewish properties." - "Ukraine under pressure to give back synagogues." - "French museums check for art looted from Jews." - "Argentina to redouble efforts to find assassins of Jews." - "Norway pays \$60 million to Jewish survivors" - ad nauseam.

Perhaps the worst case of Jewish audacity appeared in an article which was published in the nation's newspapers on or about the 1st of July 1998. This AP news item reported on a conference relating to "stolen" Jewish art from World War II which had been convened in Washington DC, and that was attended by representatives of 39 nations. The article mentioned among other things that before World War II the Jews of Europe had owned a quarter (one quarter!) of all European art. And, as was to be expected, not one single American newspaper found it odd that a small tribe of aliens, constituting before World War II not more than one percent of the population of this old, culture-rich continent had been able to amass such a wealth of art, none of which was created by artists of its own genetic stock, and furthermore even

though this small tribe was not known for what we consider essential work in any society, namely, farming, building and soldiering.

When, after reading literally hundreds of similar stories from all over the world in the shortest of time, someone like myself makes the statement that this (all) is clear-cut proof of the existence of tremendous Jewish power all over the world, then I am being called an anti-Semite, or worse. I am supposed to read that stuff but am forbidden to draw the correct conclusion.

This then brings me to TIKKUN OLAM, a designation currently often seen in Jewish newspapers. What does it mean? What is its origin? In the Washington Jewish Week of 16th of March 1998 there was an article by a female Rabbi Schwartzman where tikkun olam is explained as "creating a perfect world by repairing it". I would like to add that according to another source these two words also mean "healing", and now we may have an answer to the overuse of the word "healing" after every misfortune occurring in the United States. If you are perceptive, you may have noticed, as I did, that apart from the relatively recent (just in the last few years) overuse of the word healing, we have been inundated with pictures of crying Jews, and many of the modern day top singers bringing forth sounds which I consider just a glorified sort of wailing. Franz Schubert would be horrified! Subconsciously perhaps, everything is being done in order to inundate our psyche with what I, a German, would call "Weltschmerz," a deep unhappiness with the present condition of the world. And, if we feel like that, naturally we are supposed to look for salvation through the Jews, namely, for "healing." Ann Landers, Laura Schlessinger and Jerry Springer are the priests and priestesses for the masses, and Alan Greenspan, Michael Milken and George Soros perform this duty for the elite.

According to this, the Christian religion has outlived its usefulness. There is no more need for pastors and ministers, or deep seated beliefs in Jesus Christ and Mary. God, the Christian, (Aryan) God, has been relegated to the sidelines. Baal is king. The greatest tragedy in all of this is the truly lunatic belief by many Jews that they can create a better world. Look at Israel, and you know their true abilities. Israel, and not Adolf Hitler's Third Reich is supposed to show the way into a better future for mankind. Unfortunately, no middle

ground is possible. Reading the above, and particularly the sentences underlined by me, I would like to ask you not to take these words lightly. It is the Jews, not we, who at this moment in history have (or seem to have) the fate of all of us in their hands. Just note how the currencies of one nation of the world after another topple before the onslaught of Jewish speculators like George Soros (who could never accomplish his incredible schemes alone!) and watch how all European countries have to pay up to the Jewish/Zionist 'diplomatic' extortionists - claiming to represent the U.S. Government - regarding gold and art works allegedly stolen from the Jews by the "bad Nazis". Rabbi Schwartzman's article in the Washington Jewish Week deserves to be read by everyone. Since it was printed in a Jewish newspaper (i.e., in a newspaper written, edited and printed almost exclusively for Jews,) it tells a tale you will rarely find in papers generally available to the gullible Goyim.

Dissecting Rabbi Schwartzman's article from the March 16th issue of the Washington Post, it is interesting to note that Tikkun olam seems to concern Jews only. This is apparent when she writes of "changing our communities for the better." Meaning of course, only Jewish communities. And we, the gullible Goyim, get the shaft when I hear for instance, that in California ever more Soviet Jewish alleged refugees are being placed in subsidized housing originally built for Christian pensioners, or when I read that it is U.S. Jewish legislators in Washington who so valiantly fight for the re-instatement of food stamps for (non-citizen) immigrants, whereby naturally the hundreds of thousands of Soviet Jews who now live off the dole here, are the major beneficiaries. And now another one of the Jewish legislators in the U.S. Senate is demanding that veterans of the Red Army (the rapists of East Prussia and Berlin) who come to the United States, must be placed on par for American veteran benefits with U.S. vets. This at a time when ex-GIs cannot get into hospitals run by the VA, and other benefits are being curtailed.

Rabbi Schwartzman's emphasis on combining the repairing (healing) of the world with the Jewish Messianic concept is even more dangerous. It reminds me of the story of Vietnam where villages were destroyed in order to bring "democracy" to them, or of Janet Reno's heroic deed when on her orders about 25 children were murdered in Waco in order to rescue them from an alleged child molester.

It is almost laughable when in this article one reads the admonition to the Jews 'to do good'. Doing good, like what? As the Israelis/Jews are treating the Palestinians? Or what Soros is doing to the hundreds of millions of impoverished workers in Asia and in Russia? Or, the alleged Jewish quest for Jewish justice as exemplified in such cases as with the hapless John Demjanjuk, or the honorable Waffen-SS Captain Erich Priebke?

Do the Jews consider it doing good when they destroy all the vestiges and traditions of our Western Civilization, a culture that was developed over thousands of years? In the field of justice alone, the Jews played a tremendously destructive role. Now we regularly see transgressions "by judicial authorities" (invariably under the thumb of the wonderful and benign Jews) against double jeopardy; against age-old statutes of limitations, and against laws supposed to prevent conflict of interest.

The tragedy is that the editors and journalists of the American news media do not seem to see anything wrong when aged white separatists are being hauled in court for the third time for alleged crimes of which they had been acquitted decades ago. They never question how did it come about that the OSI of the Justice Department of the U.S. Government is totally in the hands of Jews who obviously can *never* be impartial in any cases with which they have to deal. No newsman seems to see anything wrong with the fact that the U.S. <u>National Holocaust Museum</u> (which in any case is an aberration,) is totally under Jewish leadership although the U.S. taxpayer pays for it. The very press that ought to view the dealings of every single ethnic, racial and religious group in the United States with skepticism, fails in this most important task when it concerns the Jews. And, is it not the Jews who are constantly attacking all others? Albeit, always under the guise of having the need to defend themselves?

Intelligent men of our great <u>Aryan</u> Western Civilization have for hundreds of years warned of the dangers which are connected to the Jews. They knew what was going to happen if we permitted this strange, aggressive people to play a decisive role in our institutions. Due to the Jewish belief in their Chosenness, and their inherent illusion that they are so much smarter than all others, no reasonable discourse with 'them' has ever been possible. In spite of all talk of tolerance and compassion, for

most of the adult Jews it was always only a do or die matter. Now, very soon, we are at the end of the line. Elsewhere in this newsletter I am writing of the possibility that the *Oberjuden* have set themselves the date of 31st of December 1999 as the day when their final onslaught will begin. Personally, I am certain that the stage has been set for incredible world events soon to happen. There is little we as individuals can do about it, except trying to inform as many people as possible of what is happening behind the scenes. We have to make it clear that most of the calamities sure to occur are not God's will but man-made. We ought to remember that we are dealing with a people that is not quite rational. In order to better understand the mindset of the Jews, it sometimes behooves us well to read not only their publications but their prayers as well. The following prayer was published, in connection with a Jewish holiday, by the *Pensacola News Journal*, Pensacola, FL.:

A Jewish Prayer

"Jews pray to the God of Israel to teach them to be worthy of the name Jew. Here are some beliefs taken from "Gates of Prayer: The New Union Prayerbook" used at Temple Beth El (Reform) in Pensacola:

- "I am a Jew because the faith of Israel demands of me no abdication of the mind.
- "I am a Jew because the faith of Israel requires of me all the devotion of my heart.
- "I am a Jew because at every time when despair cries out, the Jew hopes.
- "I am a Jew because the word of Israel is the oldest and the newest.
- "I am a Jew because the promise of Israel is the universal promise.
- "I am a Jew because, for Israel, the world is not complete; we are completing it.
- "I am a Jew because for Israel, humanity is not created, we are creating it.
- "I am a Jew because Israel places humanity and its unity above the nations and above Israel itself.
- "I am a Jew because above humanity, image of the divine Unity, Israel places the unity which is divine."

This book is not intended to be a religious work, although with the Jews often claiming that they are nothing but a religious community without any secular aims, any work about them has to delve into the realm of religion and belief. Personally, I find the text of the prayer reproduced above outrageous. To me at least it seems as blasphemous as is everything surrounding *Tikkun olam*, mentioned in the prior pages.

Regarding the true religiousness of the Jews, I would like to point to an article in the Washington Jewish Week of August 4th, 1998, that was headlined, "Jews win school prayer battle". It pertained to the defeat, in the United States Senate, of an amendment which would have permitted American school children to start the day with a prayer. According to the WJW, the Jews "scored a major victory as a result of unparalleled (Jewish) grass roots support." The amendment had been defeated after "intense lobbying by Jewish groups and others." Imagine the Christians in Israel, about 3 percent of the population of the Jewish state, would similarly impose their will on the Jewish majority of that country. I doubt that any of the Christians have a seat in the Knesset. The question must be asked, what really bothers the Jews about American school children praying to their God? One can surmise that it would be O.K. for the Jews if all American schools began the day with a remembrance minute to the "Six million" allegedly killed in the "Holocaust".

There can be little doubt that the Jews want to constantly impress on all other human beings on earth, through terror and clever propaganda, that it is wrong to fight against them. They themselves regard anyone who points at their transgressions and wrongdoings as a criminal, an imbecile and a heretic, ready to feel God's wrath. Unfortunately, they have to a large extent succeeded in scaring the wits out of the gullible goyim, thereby leaving the field open for their neverending shenanigans. But the day of reckoning for this crime against human nature will come when someone else will use the same methods on the Jews themselves, a people already beset by paranoia and frequent bouts of schizophrenia.

CHAPTER 8

KOL NIDRE

Envision, if you will, if the Germans or any other important people had a prayer or common practice which permits them to renege on or recant all vows and promises made to others during the course of the following year. If such were discovered as fact by the international media, the world-wide outcry would have no end, and we can be certain that the Germans would be forced to discard such an incredible and asocial behavior immediately. Not so the Jews. How many non-Jews know of the Talmudic "Kol Nidre" prayer which to this day is a regular recitation by (allegedly) pious Jews? It is sung or spoken on the eve of Yom Kippur, the Jewish "Day of Atonement".

Stanley Rittenhouse, the Christian author of the book, "For Fear of the Jews", (The Exhorters, Inc., P.O.Box 492, Vienna, VA 22180) devoted an entire chapter to the Kol Nidre prayer, and we are grateful for his permission to reprint this chapter in the interest of enlightening you. Before we do, we would like to reproduce a description of the "Kol Nidre" as it was presented to the gullible Gentiles by the *Pensacola News Journal* on September 18th, 1998, just before the Jewish holidays began:

The "Kol Nidre" is a
Hebrew prayer/song
about the sincere longing
for a clear conscience,
release from guilt,
recognition of the
sacredness of the
promised word, and
absolution from vows
that can not be kept.

And, in the Washington Jewish Week of September 24th, 1998, the, what I call, convoluted Jewish thinking in the matter came really to the fore. A Rabbi James M. Gordon wrote an article headlined, "Kol Nidre: Can Jews nullify their vows?" where he put the emphasis on the statement that according to Jewish tradition, a person's word remains sacred.

After presenting a brief history of the likely origin of the Kol Nidre prayer, the writer then explains that this entreaty rather than being an abdication of "all vows" actually confirms that the Jews are a people where keeping one's word is a hallowed tradition. I quote:

"Rather than promoting the breaking of vows and commitments, the <u>Kol Nidre</u> prayer provides a critical reminder of the importance of commitments.

"By introducing the <u>Kol Nidre</u>, the Rabbis also recognized human imperfection. Sometimes commitments are made in haste or rashly. At times we make commitments under duress. Sometimes we pressure others to make commitments that are not realistic for them to fulfill."

According the the rabbis, the Swiss banks would have a perfect right to renege on the \$1,2 billion blackmail deal regarding alleged "Holocaust survivors," if their directors merely recited the Kol Nidre prayer. It is for people like them why we herewith delve into the Kol Nidre matter, possibly they can learn something from it.

Though the term "Judeo-Christian" implies a oneness, in other areas the difference is night and day. The Kol Nidre is a Jewish prayer named for its opening words, "All vows" (kol nidre). It is based on the declaration of the Talmud: "He who wishes that his vows and oaths shall have no value, stand up at the beginning of the year and say: 'All vows which I shall make during the year shall be of no value.'"

It is an ancient custom or religious practice that is still practiced today. The prayer appears in full in the volume of revised *Festival Prayers*, published in 1919 by the Hebrew Publishing Company, New York:

"All vows, obligations, oaths or anathemas, pledges of all names, which we have vowed, sworn, devoted, or bound ourselves to, from the Day of Atonement, until the next Day of Atonement (whose arrival we hope for in happiness) we repent, forehand, of them all, they shall all be deemed absolved, forgiven, annulled, void

and made of no effect; they shall not be binding, nor have any power; the vows shall be reckoned vows, the obligations shall not be obligatory, nor the oaths considered as oaths."

Thus the Kol Nidre is, in effect, an advanced notice given in the secrecy of the synagogue that no promise, oath or contract shall be binding. Consequently, the Jew would be living by one standard and the Christian by another. Under such circumstances, the morality of the two parties involved is on two different levels; hardly a "Judeo-Christian" ethic - as it is commonly proclaimed today.

As evidence that the Kol Nidre is still practiced, *The Washington Post* (October 1, 1976) reported: "The B'nai B'rith museum... currently is displaying an 18th century prayer book with illustrated prayers used by Jews for the observance of Yom Kippur (the Day of Atonement), and the culmination of the Rosh Hashanah period. Yom Kippur begins Sunday at sundown and concludes at sundown Monday. The famed Kol Nidre is chanted at the Sunday services."

The Philadelphia Inquirer (October 7, 1978) had a news item that headlined, "Kol Nidre services planned for Tuesday." In that same article it was reported. "After 10 days of prayer and self-examination, an estimated 330,000 Jews in this area will attend services at sundown Tuesday to begin Yom Kippur, the Day of Atonement...."

"We will take this occasion to resensitize ourselves to the fact that human beings have the power and ability to perfect the world and to alleviate negative aspects of human condition," said Dr. Ronald A. Brauner, dean of the Reconstructionist Rabbinical College....

"The Kol Nidre services, which mark the beginning of the holiday, will be held at 6:30 p.m. Tuesday and at 10:00 a.m. on Wednesday --- (emphasis added).

"We will take this occasion to resensitize ourselves to the fact that human beings have the power and the ability to perfect the world.

" was nothing more than a statement of humanism - quite alienated from the Christian premise that man is hopeless and helpless in his sinful condition and can do nothing apart from Jesus Christ. Thus the "JudeoChristian" ethic is frequently running on two different ethics or wave lengths.

The Judeo ethic is exemplified in the Kol Nidre oath that states that all *future* vows, obligations, oaths, pledges of all names, which those taking the oath shall vow or bind themselves to shall be absolved, annulled or voided or made of no effect. These future vows or obligations shall not be binding, nor have any power. The *future* obligations shall not be obligatory nor the oaths considered as oaths or binding contracts or obligations. Does this mean that Israel will not repay America for the money she borrowed if she so decides? Does this mean that Israel would turn on her friends if they don't continually do as she so requests, requires and demands? The Kol Nidre provides the excuse or creates the justification to break the bind.

"It requires no argument to show that if this prayer be really the rule of faith and conduct for the Jews who utter it, the ordinary social and business relations are impossible to maintain with them." (1) The Kol Nidre prayer looks toward the future ("which I shall make," "until the next Day of Atonement") and is nothing more than a forward look to the deliberate deceptions of the coming year. This certainly does not reflect a Christian ethic.

In America, some Jewish congregations have considered the Kol Nidre to be indefensibly immoral and utterly destructive of all social confidence, "yet the most earnest of a few really spiritual Jews have utterly failed to remove it from the prayer books, save in a few isolated instances.... One has only to refer to the article 'Kol Nidre' in the Jewish Encyclopedia to see the predicament of the modem Jew: he cannot deny; he cannot defend; he cannot renounce. The 'Kol Nidre' is here, and remains. (2)

The Jewish Encyclopedia says: "It can not (sic) be denied that, according to the usual wording of the formula, an unscrupulous man might think that it (Kol Nidre) offers a means of escape from the obligations and promises which he had assumed and made in regard to others." (3)

It is pointed out that the "dispensation (exemption - ed.) from vows in the 'Kol Nidre' refers only to those which an individual voluntarily assumes for himself alone and in which no other persons or their interests are involved. The formula is restricted to those vows

which concern only the relation of man to his conscience or to his Heavenly judge. *In the opinion* of Jewish teachers, therefore, the object of the 'Kol Nidre' in declaring oaths null and void is to give protection from divine punishment in case of violation of the *VOW* (4) (emphasis added).

"In the opinion" is very ambiguous and a clever way of getting off the hook. It either is or it isn't!

If the purpose "is to give protection from divine punishment in case of violation of the vow," vows which concern "only the relation of man to his conscience or to his Heavenly judge" (emphasis added), why doesn't it so state in the Kol Nidre itself. If this is the case, it should declare it so as to be honest with man and God. But the Kol Nidre refers to "all vows" clearly implying those agreements made with man-even more so than those made with God. And since The Jewish Encyclopedia uses the word "or" in explaining the justification of the Kol Nidre ("the relation of man to his conscience or to his Heavenly judge"), this could exclude the Heavenly Judge. It appears that the Kol Nidre is taken simply to clear one's conscience of vows, promises, oaths, etc., that are violated.

To tell God ahead of time that "any vow, promise or oath I shall make to You shall be reckoned null and void, shall not be obligatory" is a bit presumptuous and impertinent, to say the very least. And since that prayer refers to vows that *shall* be made in the coming year, does that mean any contract, promise, obligation or oath is worthless to begin with?

It is hard to believe that these Jewish folks down through the centuries were so naive that they were not aware that God looks at the attitude of the heart. "For the LORD seeth not as man seeth; for man looketh on the outward appearance but the LORD looketh on the heart."(5) The Jewish people must have known over the years that "the heart is deceitful above all things, and desperately wicked: who can know it?" (6)"For as he thinketh in his heart, so is he.(7) The Jews of today as well as those of old knew this truth since all the above quotes come from the Old Testament.

The Kol Nidre must be referring to a horizontal relationship (man to man) more than a vertical one (man to God) or else the Jewish people think God is no longer omniscient.

Numbers is the fourth book of the Bible and was authored by Moses about 1400 BC This is approximately 800 years prior to their captivity in Babylon when many believe the Kol Nidre came about, having been part of the Babylonian Talmud. Consequently, the Book of Numbers, part of the Pentateuch (the first five books of the Bible), has been a part of the Jewish Community for millenniums. The 30th Chapter could be entitled, *The Law of Vows*. The 2nd verse commands that "if a man makes a vow to the LORD, or takes an oath to bind himself with a binding obligation, he shall not violate his word; he shall do according to all that proceeds out of his mouth.(8)

It is a bit difficult to accept the reason given that the Kol Nidre is taken to "give protection from divine punishment." Of all peoples of the world, the Jews would be the last to believe they could fool God. Obviously, the reasoning is a bit strained.

The entire community being involved with the Kol Nidre has also been a problem. "Sensitive to inherent juridical and ethical difficulties, the rabbis set definite conditions and restrictions on the annulment procedure. Vows could only be abrogated by a bet din or by an expert scholar, after careful investigation of their nature and bearing.... The Mishnah (the collection of oral laws which forms the basis of the Talmud - ed.) permits the nullification of the vows of an individual: its extension to an entire community, however, taxed the ingenuity of later authorities and aroused bitter controversy." 9

The explanations in the Jewish encyclopedias lack any clear-cut position per se or one for justifying the Kol Nidre; this, in turn implies there may be something they want overlooked. Of the many Jewish references your author looked up, a straightforward position on the acceptance or rejection of the Kol Nidre appeared to be lacking. On one hand, it is claimed that the Kol Nidre is a "vertical" prayer between man and God and does not involve others; but on the other hand, it is claimed that this prayer was made to justify a false claim to Christianity that was resulting from the persecution during the Spanish Inquisition. (This will be discussed later.) Because of the varying stories; the lack of a stated clear-cut present position; the vagueness, secrecy and confusion that results; and the fact that these services are still being held today, then the evidence, on balance, indicates the Kol Nidre should be taken at its face value. Remember, the Kol Nidre is being practiced today - here in

America - and the only modern-day statements to be found on the subject are the announcements in the paper that "services will be held." Although the Jewish Encyclopedia, among others, was strangely silent in quoting any folks of modern times, it did quote those of earlier periods. "Jeroham ben Meshullam ... of the fourteenth century, inveighed (complained bitterly-ed.) against those... who, trusting to the 'Kol Nidre,' made vows recklessly, and he declared them incapable of giving testimony" (10) (emphasis added).

One of the dangers to society in such a prayer, procedure or ritual is that it provides an excuse, a justification for perjury in court especially if the oath is taken on the Bible containing the New Testament as well as the Old Testament. If the judge is Jewish and he has made the Kol Nidre prayer, it opens a can of worms that can affect the whole nation.

More and more the courts are interpreting the law in such a way that they are creating new laws, new standards with their legal decisions. This is done to such an extent that the courts - especially the judges at the Federal Court level - are perverting and subverting the U.S. Constitution.

At this particular court level there are many Jewish judges; probably in excess of their percentage of the population. If the Federal judgeships were put on a quota system based on race, the Jewish community more than likely would exceed its quota for Federal judges. To apply a "quota" standard to Federal judge appointees based on race would be consistent with what the Jewish community, as a whole, has advocated over the past few decades. Consequently, there would be no element of hypocrisy if a new Administration were to apply a quota system in this instance since it has been applied to American businessmen across America for many, many years.

In spite of any possible disproportionate number of Jewish Federal judges, the "fear of the Jews" can work to the benefit of the Jewish Federal judge appointee. If this appointee is rejected or denied the post, the charge of "anti-Semitism" always lurks in the background. This, in turn, raises the issue of the Kol Nidre since it establishes a conflict that must be considered in appointing and confirming a Federal judge - or an IRS Commissioner. (The U.S. Senate confirms both.) Each Federal judge takes an oath of office to uphold the U.S. Constitution:

"I, (name), do solemnly swear (or affirm) that I will administer Justice without respect to persons, and do equal rights to the poor and to the rich, and that I will faithfully and impartially discharge and perform all the duties encumbered upon me as U.S. District Judge according to the best of my abilities and understanding, agreeable to the Constitution and laws of the United States; and that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter, so help me God" (emphasis added). If the appointee has made the Kol Nidre prayer in the past or will do - so as a Federal judge, the question comes up whether he is obligated, in his own mind, to abide by that Oath of Office since the Kol Nidre states that "oaths shall have no value" or the "vows shall not be reckoned vows, the obligations shall not be obligatory, nor the oaths considered as oaths." Would the Kol Nidre render null and void the oath taken to become a Federal judge or an IRS commissioner? These questions should be asked by the senators prior to confirming the appointee.

Henry Ford, Senior, saw the threat of Zionism to America and tried to warn the American people some 60 years ago. One way he attempted to do this was by his publication, *The Dearborn Independent*. In the November 5, 1921, issue, this publication addressed the issue and in so doing raised the question: "How did the 'Kol Nidre' come into existence? Is it the cause or the effect of that untrustworthiness with which the Jew has been charged for centuries?

"Its origin is not from the Bible but from Babylon, and the mark of Babylon is more strongly impressed on the Jew than is the mark of the Bible. 'Kol Nidre' is Talmudic and finds its place among many other dark things in that many-volume and burdensome invention. If the 'Kol Nidre' ever was a backward look over the failure of the previous year, it very early became a forward look to the deliberate deceptions of the coming year.

"Many explanations have been made in an attempt to account for this. Each explanation is denied and disproved by those who favor some other explanation. The commonest of all is this, and it rings in the overworked note of 'persecution'. . . . " The Dearborn Independent then quotes "a refreshingly frank article "in the Cleveland Jewish World for October 11: " 'Many learned men want to have it understood that the Kola Nadir dates from the Spanish Inquisition, it having become necessary on account of all sorts of persecution and inflections to adopt the Christian (the term loosely used here - ed.) religion for appearances' sake. Then the Jews in Spain, gathering in cellars to celebrate the Day of Atonement and pardon, composed a prayer that declared of no value all vows and oaths that they would be forced to make during the year....
"The learned men say, moreover, that in remembrance of those days when hundreds and thousands of Maranos (secret Jews) were dragged out of the cellars and were tortured with all kinds of torment, the Jews in all parts of the world have adopted the Kol Nidre as a token of faithfulness to the faith and as self-sacrifice for the faith.

"These assertions are not correct. The fact is that the formula of Kol Nidre was composed and said on the night of Yom Kippur quite a time earlier than the period of the Spanish Inquisition. We find, for instance, a formula to invalidate vows on Yom Kippur in the prayer book of the Rabbi Amram Goun who lived in the ninth century, about five hundred years before the Spanish Inquisition; although Rabbi Amram's formula is not "Kol Nidre" but "Kol Nidrim" ('All vows and oaths which we shall swear from Yom Kippurim to Yom Kippurim will return to us void.')...' (end of Jewish World quote).

"The form of the prayer in the matter of its age may be in dispute; but back in the ancient and modern Talmud is the authorization of the practice: 'He who wishes that his vows and oaths shall have no value, stand up at the beginning of the year and say: "All vows which I shall make during the year shall be of no value" (end of quote).

The "Kol Nidre" would provide a way out for a man or a nation to do something other than what he said or agreed to.

"The date of the composition of the prayer and its author are alike unknown; but it was in existence at the geonic (gaonic) period."(11) This was a period of Babylonian academies, about BC 589-1038.

"The first reference to Kol Nidrei as a collective declaration is found in the response of the Babylonian geonim (beginning in the eighth century). It is stated that Kol Nidrei was familiar to them from 'other

lands.'. . . The 'other lands' are not identified.... (12) An obvious possibility is Babylon.

At the earliest, the Kol Nidre came about after Israel was taken captive into Babylon (586 BC). It was during the captivity and the years following that the Talmud came about. This was nearly 500 years after Solomon wrote the Proverbs expounding on the various virtues - such as honesty in dealing with others. Among them, Solomon wrote: "Lying lips are an abomination to the LORD, but they that deal truly are his delight.(13) "A righteous man hateth lying, but a wicked man is loathsome, and cometh to shame." (14)

Solomon, in all his wisdom, pointed out that "when thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools. Pay that which thou hast vowed. Better it is that thou shouldest not vow, than that thou shouldest vow and not pay" (Ecclesiastes 5:4, 5).

Consequently, to say the least, the Jews taken into captivity were not ignorant of God's standards. Moses had already written the Pentateuch (the first five books of the Old Testament) containing the Ten Commandments. Part of the Pentateuch is the Book of Deuteronomy, a word that means "The Second Law." Prominent in this book are the concepts of God's love and man's obedience.

"It is important to note that, while the land of promise was unconditionally given to Abraham and to his seed in the Abrahamic Covenant (Gen. 13:15; 15:7), it was under the conditional Palestinian Covenant (Deut. 28-30:9).(15) Needless to say, these books did not include the Talmud.

As a matter of fact, nearly 500 years prior to their captivity Joshua declared: "And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood (the Euphrates River), or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD." (16) Since the Kol Nidre was written after that time, it appears that many Jews had decided to serve someone other than the Lord.

After the Babylonian captivity which was on the Euphrates River and beyond, it appears that they spiritually went back to square one, square one being the days prior to Abraham when he in obedience to God, came out of the area of Ur of the Chaldeans and Haran, territory which was on and beyond the Euphrates River. However, this spiritual regression some 1500 years later would not include all Jews in Babylon since God always has His remnant. (During the captivity, Daniel, Shadrach, Meshach and Abednego were good examples of that remnant.)

After a period of more than 400 years after the captivity, the Lord then came to redeem the "Jews" but His own received Him not even those who had returned to the Land after the captivity.

There is the strong possibility that the Babylonian Talmud is the expression of the rebellion among those Jews who were in captivity and more specifically those who remained in Babylon (or outside the Land) for centuries. The Scofield Reference Bible in its notes between Malachi and Matthew (the Old and New Testaments) points out that "their problem during the captivity, when they were deprived of Temple and priest, was to maintain the exalted spiritual and moral ideals given them by the older prophets." (17)

Human nature being as it is, a great number didn't want to continue in the faith - and their new environment provided the excuse. The new society in which they now lived and the association with the Babylonian people contributed to their apostasy. Not liking the restrictions the Law put upon a man, a new "law" was expounded that boiled down to their rationalization of their disobedience to God's Law. The new "law" they called the Talmud. It is referred to as the "Oral Law" as compared to God's written law. It is not used in the synagogue but is rather a code for living. To this day, even in America, the Jews have accepted, believed and practiced the Talmud more than the Bible. The Jerusalem or Palestinian Talmud, which was somewhat milder and came later, was never accepted as was the Babylonian Talmud.

The Scofield Bible continues: "Also during this period there was created that mass of tradition, comment, and interpretation, known as Mishna, Gemara (forming the Talmud), Midrashim, and Kabbala, that was so super-imposed upon the law that obedience was transferred from the law itself to the traditional interpretations" (18) (emphasis added).

If the Kol Nidre originated out of Babylon and became part of the Talmud which, in turn, was *super-imposed* upon the Law so that obedience was then *transferred* from the Law itself to those traditional interpretations of the Talmud, then in all probability it is of Satan and not of God.

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the LORD your God which I command you." (19) If that is the case, since today's Zionists follow the Babylonian Talmud, then the question arises, "Is today's Zionist-Israel of God or of the Devil?"

That question can best be answered with other questions. Are the Talmudists (today's Judaism) in obedience to God's Word when they add to it with their Talmud? Are they in obedience to God when they transfer obedience from the Law itself to their traditional interpretations of the Talmud? Of course not!

Remember, obedience is the conditional part of God's unconditional promise to Abraham - if the blessings are to be received. The Talmudic-Zionists who have disobeyed by adding to God's Word and transferring obedience from His Word to their Talmud will not be part of the true Israel inheriting a "specific territory forever" (the Promised Land).

To again quote J. Dwight Pentecost from his book, Things to Come: ". . it is important to observe that an unconditional covenant, which renders a covenanted program certain, may have conditional blessings attached. The program will be carried to fulfillment, but the individual receives the blessings of that program only by conforming to the conditions on which the blessings depend." So, the promise of the true Israel coming about will eventually be fulfilled - that's the unconditional part: But Israel will receive the blessings of that program only by conforming to the conditions upon which the blessings depend; obedience is the conditional part.

Since there has been disobedience such as: 1) rejecting Jesus Christ as the Messiah; 2) adding to and taking away from His Word; 3) transferring obedience from the Law to the Talmud, there is no blessing and probably will be no blessing. If there is no Godly blessing, then it is not of God and must be a counterfeit-which makes today's Israel of the Devil.

The American people will perish for lack of understanding this problem unless they realize the forces that are working against them. It is the responsibility of all Americans, for the sake of their children and

their country, to inform themselves of such matters in order to righteously oppose any error that may be hidden in the land.

I Peter 1:15, 16 states: "But, as He who hath called you is holy, so be ye holy in all manner of life, Because it is written, Be ye holy; for I am holy." Americans, both as individuals and a nation, should strive to be holy, doing that which is in accord with the Lord's standard which, in turn, will please Him. (For the Christian, this is not even an option, it is a command.) From a Christian point of view, it is very difficult to see how such a prayer as the Kol Nidre would be pleasing to God. It runs counter to the Old Testament and all that Jesus Christ taught.

Consequently, when the Babylonian Talmud, which is very much alive within Zionism today, and of which Kol Nidre is an integral part, is brought into consideration, the term "Judeo-Christian" takes on a new and broader meaning.

- 1. The Dearborn Independent, November 5, 1921.
- 2. Ibid.
- 3. The Jewish Encyclopedia, Volume VII (New York: KTAV Publishing House, Inc., 1916), p. 541.
- 4. Ibid.
- 5. 1 Samuel 16:7.
- 6. Jeremiah 17:9.
- 7. Proverbs 23:7.
- 8. New American Standard Bible.
- 9. Encyclopedia Judaica, Volume 10 (New York: MacMillan, 1971), p.1166.
- The Jewish Encyclopedia, Volume VII (New York: KTAV Publishing House, Inc., 1916), p. 541.
- 11. Ibid., p. 540.
- 12. EncycloPaedia Adaica, Volume 10, (New York: MacMillan, 1971), pp 1166-67.
- 13. Proverbs 12:22.
- 14. Proverbs 13:5.
- 15. Scofield, C.I., D.D., *The Scofield Reference Bible* (New York: Oxford University Press, 1909), p. 216.
- 16. Joshua 24:15.
- 17. Scofield, C.I., D.D., *The New Scofield Reference Bible* (New York: Oxford University Press, 1967), p. 984.

- 18.. Ibid.
- 19. Deuteronomy 4:2.

In his book, Mr. Rittenhouse also printed the dire warning about the Jews which one of America's founding fathers, Benjamin Franklin, had uttered two centuries ago. The full text of the so-called *Franklin Prophecy* can be found in the appendix of *End Times*.

"The great ideal of Judaism is that the whole
world shall be imbued with Jewish teachings, and
that in a Universal Brotherhood of Nations, a
greater Judaism shall rule, and that in fact, all the separate
races and religions shall disappear."

The Jewish World, February 9, 1883

CHAPTER 9

THE SEVEN NOAHIDE LAWS

In March of 1991, the United States Congress passed "Public Law 102-1411 (H.J.Res.104)", undoubtedly at the behest of some influential Jews, declaring March 26, 1991, the 89th birthday of Rabbi Menachem Mendel Schneerson, the Chief rabbi of the ultra-orthodox Jewish Lubavitcher sect, as "Education Day, U.S.A.". By itself this law or proclamation wouldn't be of great importance (Congress does such things all the time, wasting taxpayers' money). In this case, however, I felt there was more behind the story since the text of the "law" stated unequivocally that something called "The Seven Noahide Laws" was the bedrock of our civilization and, furthermore, "the ethical values and principles upon which our great Nation was founded."

I consider myself well-read, yet I had never before heard of these "Seven Noahide Laws", the ethical values and principles upon which the United States was supposed to have been founded. Then, when I began to do some research into the matter I discovered that sometime in the past (probably after 1913, when America fell into the hands of the 'internationalists'), "somebody" had done some editing of books and encyclopedias: the more recent the tome, the less information it contained about the "Noahide Laws". Colleagues and friends of mine who are better versed in religious matters than I am also couldn't shed much light on the situation. But one thing I did find out: The Seven Noahide Laws is a set of laws to be followed by non-Jews (Goyim) living under Jewish rule.

Fortunately, I came across a small newspaper THE JUBILEE (P.O.Box 310, Midpines, CA 95345) whose November/December 1991 issue had the same headline as you see above, and which contained everything we need to know regarding the story. The editor of the paper, Paul Hall, has done an outstanding job of research, and I am bringing you here the full text of his article.

It is unfortunate that we Aryans have to view anything "the" Jews do with skepticism. Such an innocuous sounding proclamation as this, (signed by the multitude of "our" Congressmen who undoubtedly do not have the foggiest notion of what the Noahide Laws are all about,)

may be the rope to someday be put around our necks. Just remember how stealthily the so-called "Holtzman Amendment" (the law establishing the Jewish OSI organization within the Department of Justice) sailed through Congress in the late seventies. To this day it is being used as an instrument to exact Jewish revenge upon octogenarian veterans of a war long gone by.

PUBLIC LAW 102-14 [HJ. RES. 1041]; March 20,1991 EDUCATION DAY, USA - PROCLAMATION

Joint Resolution to designate March 26, 1991, as "Education Day, USA"

Whereas Congress recognizes the historical tradition of ethical values and principles which are the basis of civilized society and upon which our great Nation was founded;

Whereas these ethical values and principles have been the bedrock of society from the dawn of civilization, when they were known as the Seven Noahide Laws;

Whereas without these ethical values and principles the edifice of civilization stands in serious peril of returning to chaos;

Whereas society is profoundly concerned with the recent weakening of these principles that has resulted in crises that beleaguer and threaten the fabric of civilized society,

Whereas the justified preoccupation with these crises must not let the citizen of this nation lose sight of their responsibility to transmit these historical ethical values from our distinguished past to the generations of the future;

Whereas the Lubavitch movement has fostered and promoted these ethical values and principles throughout the world;

Whereas Rabbi Menachem Mendel Schneerson, leader of the Lubavitch movement, is universally respected and revered and his eighty-ninth birthday falls on March 26,1991;

Whereas in tribute to this great spiritual leader, "the rebbe," this his ninetieth year will be seen as one of "education and giving," the year in which we turn education and charity to return the world to the moral and ethical values contained in the Seven Noahide Laws: and

Whereas this will be reflected in an international scroll of honor signed by the President of the United States and other heads of state: Now, therefore, be it

Resolved by the Senate and the House of Representatives of the United States of America in Congress assembled, that March 26,1991, the start of the ninetieth year of Rabbi Menachem Schneerson, leader of the worldwide Lubavitch movement, is designated as "EDUCATION DAY U.S.A." The President is requested to issue proclamation calling upon the people of the United States to observe such day with appropriate ceremonies and activities.'

THE NOAHIDES by Paul Hall JUBILEE Editor

EDUCATION DAY, U.SA. (Public Law 102-14) was signed into law last March as Americans, still glued to their televisions, watched the post-war propaganda. Now, months later, most Americans know little to nothing about this new "public law" much less that it even exists.

After careful examination THE JUBILEE felt it was time to drop the bomb, as it were, on this deceptive public law. This seemingly innocuous "law" not only sneaks anti-Christian laws into place but establishes a religion as clearly forbade by the First Amendment of the United States Constitution.

EDUCATION DAY, U.S.A. was introduced by Robert H. Michael (R-IL) on January 31st, 1991. It was co-sponsored by Richard Gephardt (D-MO) and ultimately 224 others. The bill (HJ. Res. 104) officially called "A JOINT RESOLUTION TO DESIGNATE MARCH 26,1991 AS EDUCATION DAY, U.S.A." was passed in the House by a voice vote March 5th and was passed by the Senate, also by voice vote, March 7th. On March 14th it was sent to President Bush who signed it into "law" March 20th.

Paragraph one of this resolution leads the reader to believe our representatives are re-establishing long lost *Biblical* principles and ethics. But not so, paragraph two points out that the "ethical values" and "principles" they are referring to are known as the "Seven Noahide

Laws." Furthermore, the resolution states that without recognizing these Noahide Laws civilization stands in serious peril of returning to "Chaos." The eighth paragraph promises to not only return the "United States" to the "moral and ethical values contained in the Seven Noahide Laws" but the "world" as well.

What are these 'Noahide Laws" that seem to go undefined? Where did they originate? What do they say'? What is the Lubavitch movement and who is Rabbi Menachem Mendel Schneerson? Why are our elected representatives enacting laws in honor of a completely obscure Jewish Rabbi? These and other questions, are what THE JUBILEE hopes to answer for our readers.

The following are the seven Noahide Laws as listed in condensed form:

(1)

- 1. Thou shalt not engage in idol worship.
- 2. Thou shalt not blaspheme God.
- 3. Thou shalt not shed innocent blood of any human nor fetus nor ailing person who has a limited time to live.
- 4. Thou shalt not engage in bestial, incestuous, adulterous or homosexual relations nor commit the act of rape.
- 5. Thou shalt not steal.
- Thou shalt establish laws and courts of law to administer these laws, including the death penalty for those who kill, administered only if there is one testifying witness.
- 7. Thou shalt not be cruel to animals.

These laws *sound* honorable but keep in mind it is a matter of perspective as to what they mean and to whom they apply. As someone once said "consider the source." (More later.)

ORIGIN OF NOAHIDE LAWS

The Encyclopedia Judaica states "The sons of Noah' (or Noahites) is, in rabbinic usage, a technical term including all human beings except ... Jews." It is stated specifically in the Judaica that Christians and Muslims are Noahides.

The Judaica claims the Noachide (Noahide) Laws are "The seven laws considered by rabbinic tradition as the minimal moral duties enjoined by the Bible on all men (except Jews). (2)

Even though the Bible is mentioned, the Judaica cites the Talmud not the Christian Bible, as the source. (3)

A small but clear tip of the hand proving these laws are not from the Bible and thereby not the "ethical values upon which our great nation was founded," is seen for example in law number six. Even the average Bible student knows that before convicting a person of murder (or other crime), there must be TWO or more witnesses, not one. (See Deut. 19:15.)

In the next breath, the Judaica claims the Noahide law was "derived exegetically from divine demands addressed to Adam (Gen. 2:16) and Noah i.e. the progenitors of all mankind." For rabbis to cite Genesis 2:16 as a source for the seven Noahide laws is weak at best. This verse is far from the seven laws and is positive in nature. Similarly, if one considers the book of Jubilees credible, the Judaica cites chapter 7:20 (7:16 in our translation) as a possible origin for the seven laws. This passage however lists six substantially different laws.

In an Associated Press news article (May 25th, 1991) about a Baptist preacher in Athens, Tenn. who defected to Judaism, the author reports: "The Noahites aren't Jews... but they believe the Talmud's seven laws of Noah contain the core of God's intended religion for non-Jews." No bones are made here concerning the origin of the Noahide laws. Even the headline made it clear: "Former Baptist church embraces Talmud laws." It is also clear that Noahidism is a religion i.e. Judaism.

The ex-Baptist pastor, David Davis told the AP reporter, "Christianity is paganism" and like Jews, the Noahides reject the virgin birth of YeHoshua (Jesus) and the fact that he raised from the tomb. Jews and Noahides also reject the fact that Yehoshua is Yahweh (God).

In fact, the Talmud -Jewish "common law" (4) teaches that Jesus Christ was conceived by a demon spirit having sexual intercourse with Mary, while she was menstruating. (5)

According to the Talmud non-Jews who accept the Noahidic covenant (seven laws) have a "share in the world to come (New World Order? -PH). Even without becoming a Jew .. such a man is entitled to

full material support from the Jewish community and to the highest earthly honors. (6)

Davis notes Noahidism is a very simple study, "It's void of Theology." And of course, Theology is the study of the "nature of God."

MASONIC CONNECTION

An interesting discovery was the definition of "Noachite' in Websters New International Dictionary. 2nd Ed. 1950. It states: "N. Freemasonry. One who has taken the 21st degree of the Scottish rite, called by its possessors not a degree, but the 'Very Ancient Order of Noachites' i.e. decedents of Noah... Some extend the term Noachites to all Freemasons."

A quick check into "Morals and Dogma" by Albert Pike which is the Masonic Talmud - if you will, confirms the connection on page 334 of the 1950 revised edition.

In his book, "Freemasonry Unmasked As The Secret Power Behind Communism through Discovery of Lost Lectures," George F. Dillion, D.D., writes: "The real secret of Freemasonry consisted, even then, [1747] in disbelief in the Divinity of Christ, and a determination to replace that doctrine, which is the very foundation of Christianity, by Naturalism or Rationalism." The reader may interpret Naturalism and Rationalism as Humanism or Judaism. Dillion continues, "The Jews for many centuries, previous to the Reformation, had formed secret societies for their own protection and for the destruction of Christianity..."

And so there was no question, Dillion emphasizes, "The Jewish connection with modern Freemasonry, is an established fact everywhere manifested in history. The Jewish formulas employed by Masonry, the Jewish traditions which run through its ceremonial point to a Jewish origin, or to the work of Jewish contrivers."

Has Bush signed into law not only Judaism but Masonic ritual - which is apparently synonymous - for all America to "Observe with appropriate ceremonies and activities." Is the "determination to replace that doctrine (Christianity) being accomplished?

TO WHOM DO THE NOAHIDE LAWS APPLY?

My research, which involved hours of nerve-racking reading through seemingly endless paragraphs of Jewish jargon, in the Encyclopedia Judaica, leads, to the idea that the Noahide Laws were, meant for "non-Jews." The Judaica says the Jews have disagreed on whether the Noahide laws are for Jews, Non-Jews or both, but in reading the dialectical text carefully, it is clear that the "laws" apply to non-Jews only. I quote: "There was a divergence of opinion as to whether the Noahide Laws constituted a formulation of natural law or were intended solely to govern the behavior of the non-Jewish resident under Jewish Jurisdiction." Are Americans considered to be living under "Jewish Jurisdiction"?

"THOU SHALT ESTABLISH LAWS AND COURTS OF LAW"

The question of *enforcement* of these "laws" constitutes another long series of debates in rabbinic circles. But even a cursory review of the Judaica makes it clear that the laws are enforceable upon non-Jews by Jewish courts and further, exempts Jews from the (Noahide) laws. I quote: "...the Noachide (non-Jew) is criminally liable for violation of any of his seven laws even though technically defined limitations would prevent liability by a Jew performing the same act. Thus a Jew is not liable for blasphemy .. murder - even of a fetus; robbery and eating of flesh torn from a living animal. In all cases a Jew would not be liable (7) ... Violation of any one of the seven laws subjects the Noachide to capital punishment by decapitation.(8)

This sheds interesting new light on what may be in store for violators of Bush's "EDUCATION DAY U.S.A."

According to the Jewish Talmud, Noachides (non-Jews) must accept the seven Noahide laws as "divinely revealed." (9) So why are Jews exempt? According to the Talmud, the non-Jewish society is simply held to be "more prone" to blasphemy, murder, and theft. (10) Even though PL 102-14 does not seem to have teeth, don't be impatient, once the Talmud is fully recognized as the law of the New World Order you can bank on decapitation! (Yahweh protects his sheep. Psalms 91. PH)

A MATTER OF INTERPRETATION

As stated above, the seven "laws" appear to be moral but again it is a matter of interpretation. For example: To the Jew, idol worship

might be any Christian who displays a crucifix or cross. These are forbidden items in Israel today. Any Christian symbols held by Christianity to be honorable (like a Christian fish) that does not meet with rabbinical approval might easily be construed as idolatry. Sentence? Decapitation.

In an article on Noahidism by Rabbi Michael Katz, he asks this pertinent question: "Does the (Noahide law) prohibition on idolatry include *some or all* of Christian practice?" (EMPH. MINE) The Talmud answers the question: "Christian Churches are places of idolatry." (11)

The second "law" prohibits blasphemy, Since Jews do not believe Jesus Christ was God, Christians adhering to this Biblical fact will be tried for blasphemy, Sentence? Decapitation. The Talmud states emphatically, "The festivals of followers of Jesus are to be regarded as idolatry." (12)

Law three has interesting word use. Read carefully, it does not prohibit murder, it prohibits killing those who have "a limited time to live." Is this some kind of prohibition against mercy killing?

Law four prohibits rape, homosexuality, adultery, bestiality and incest. Keep in mind Jews are exempt from these laws. One must ask, why is our government holding up such values while simultaneously promoting homosexuality and adultery in the schools and media?

Law five: "Thou shalt not steal" the question is, from who? The Talmud states Jews may keep lost property of Christians found by Jews.(13) Jews may keep overpayments made by Christians. (14) Usury may be practiced upon Christians or apostates. (15)

Law six, as addressed above, clearly means establishing doublestandard courts aimed at enforcing the seven Talmudic laws upon non-Jews. These will be international UN tribunals.

Law seven prohibits cruelty to animals. Nothing necessarily wrong with this except when the creation is set above the creator. (Rom. 1:25). Does the spotted owl and baby dolphin ring any bells?

The question Christians need to be asking is: Why are we as a nation, adopting Talmudic Noahide laws when the Ten Commandments, Statutes and Judgments already exist? It was clearly God's law and the

Holy Bible that established America as the greatest nation on earth, not Talmudic codes and traditions.

"It cannot be emphasized too strongly or too often that this great nation was founded not by religionists but by Christians; not on religions but on the Gospel of Jesus Christ." -Patrick Henry.

So why is Judaism being heralded as the religion that made America great? According to the Talmud, Jews are obligated to try to establish the Noahide Code "wherever they can." (16)

WHO IS REBBE SCHNEERSON?

Why is Menachem Mendel Schneerson being heralded as a national "education" hero? Who is he and what is the Lubavitch movement?

Menachem Mendel Schneerson is the son of Rabbi Levi Isaac Schneerson who was a renown kabbalist and Talmudic scholar. Menachem married his third cousin, Rebbetzin Chaya Moussia, who was the daughter of the sixth Lubavitch rebbe, Rabbi Joseph Isaac Schneerson. Joseph Schneerson came to America [N.Y. 1940] with the vision of making it a "center of yiddishkeit" or Jewishness. His priority was to establish educational institutions in America that promote Judaism. Today, there are literally thousands of Lubavitch educational centers around the U.S. and world. The Chabad-Lubavitch movement was begun in the 1800's from the teachings of Shneur Zalman. Lubavitch was named after a Russian town meaning "town of brotherly love." The Lubavitch movement is essentially the educational arm of Hasidism.

When Joseph Schneerson died, his son-in-law, Menachem Mendel Schneerson took over the Lubavitch movement headquarters at 770 Eastern Parkway in Brooklyn, N.Y. where it still exists.

Menachem Mendel Schneerson is a Hasidic Jew. in his official Biography, it claims "Hasidism emerged from the kabbalistic mysticism of the middle ages. However, D.S. Russell in his book, Between the Testaments, notes that the Hasidim itself dates back to the time right before Jesus and was known by another name. "The Pharisees exercised a great influence over a period of about three centuries and did more than any other party to determine the shape of Judaism in the years to

come. Their spiritual (and probably racial - PH) origin is to be traced to the Hasidim."

YeHoshua had little good to say about these people in Matthew 23. "But all their works they do for to be seen of men... they love to be called of men Rabbi, Rabbi."

According to the Jews, a "Rebbe' (such as Schneerson) is endowed with superior spiritual powers that enable him to serve as an intermediary between God and man; "taking the sins of his followers upon himself, and from time to time ascending to the upper realm to enter into a state of supreme communion with God. "The Rebbe is literally made a "savior" and god. Jews believe "personal salvation of the ordinary Hassid is totally dependent on the Rebbe." Has Congress and President Bush set Rebbe Menachem Mendel Schneerson up as our national "God" along with his anti-Christian religion?

It should be noted that Schneerson has been "honored" before by our government. Carter proclaimed his seventy-eighth birthday "Education Day, USA," and Reagan proclaimed his eightieth birthday a "National Day of Reflection." (17)

Commentary by Hans Schmidt: It ought to be remembered that Rabbi Menachem Mendel Schneerson, who died in 1996, is being regarded as the long-awaited Jewish Messiah by his followers, and probably by many other Jews also. In addition, it deserves note that during World War II Schneerson was, at the secret behest of people in the highest reaches of the U.S.Government, and traitors inside the Reich, allowed to leave German-occupied Europe, and immigrate to the United States. This happened at the very time when the alleged "Holocaust" took place.

RELIGION OF A NEW WORLD ORDER

Despite the fact that our Constitution clearly states "Congress shall make NO law respecting an establishment of religion..." Bush is determined to do so anyway, making Judaism some kind of internationally recognized religion; the religion of his "New World Order" where Christianity will be against the law."

Dr. Ernest Easterly III, Professor of International Law and Director Of the Institute for Comparative Legal Studies, Southern University Law Center, says, "With further recognition by other nations and international courts, the Seven Noahide Laws should become the cornerstone of a truly 'civilized' international legal order."

Dr. Easterly is apparently privy to the fact that the Jews are pressing for United Nations recognition of the Noahide laws. Jewish "ethics" have already permeated world politics, finance, justice, entertainment and, to a large degree, religion. The establishing of the Noahide laws is the last bastion of Zionism's quest for international religious domination.

The Encyclopedia Judaica offers this enlightening thought: "Views differ as to whether the ultimate stage of humanity will comprise both Judaism and Noachidism, or whether Noachidism is only the penultimate (next to last) level before the universalization of all the Torah (Talmud PH)."

The Associated Press article of May, 25th, 1991, quoted earlier, ends with this: "Davis (the ex-Baptist) is convinced that the Noahides are the forerunners of a new world order of religion."

WHAT TO DO?

Others having reported on the Noahide Law/EDUCATION DAY nightmare have suggested writing to your congressman and complaining. While this is certainly a time-honored method of attack with varying levels of success, it is not what THE JUBILEE can honestly suggest. The devils are not going to cast themselves out.

Don't take it personally! Remember, the evil that has befallen our land is simply Yahweh's punishment for our national sins. "I form the light, and create darkness: I make peace and create evil: I Yahweh do all these things." Isa. 45:7 (See also Dent. 28.)

The question is not how do we treat a symptom (such as Education Day USA) but rather, what did we as Christian Americans do to cause the illness? How can we stop the cause?

II Chron. 7:14 is the way back to liberty; all we need is a good humbling. There's nothin' like being taken out behind the woodshed!

Fortify your families, fellow remnant, and watch as the Babylonian ship of state sinks.

"Blessed are ye when men shall hate you ... for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for your reward is great in heaven (kingdom on earth)..." Luke 6:22-23.

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Footnotes:

- 1. From Institute of Judaic-Christian Researcher, Jan 1990.
- 2. The Talmud: Saah. 56 56-60; Melakhim, 8:10, 10:12...
- 3. ibid., Joseph, Av. Zar. 8:4 Sanh. 56a.
- 4. Herman Wouk NY Herald Tribune Series, "The Talmud: Heart's Blood of the Jewish Faith," 11/17/59.
- 5. The Talmud: Kallah, lb (18b)
- 6. See ET. 6 (1954), col. 289 s.v. gcr toshav and Sefer Hasidim (1957), 358.
 - 7. The Talmud; Sanh. 56a-59b, Yad, Melakhim, ch 9, 10.
 - 8. ibid., Senh. 57a.
- 9. See Schwarzschild, in: JQR, 52 (1962), 302: Fauer, in: Tarbiz, 38 (1968), 43-53.
- 10. The Talmud: Rashi to Sanh. 57a.
- 11. ibid., Abhoda Zarah (78)
- 12. ibid., " (78c),
- 13. ibid., Choschen Ham (226,1)
- 14. ibid., " (183,7)
- 15. ibid., Abhodah Zarah (54a)
- 16. ibid., Yad, Melakhim, (8:10)

17. Biographical information taken from the Wisconsin Report, Vol. 16, Number 33.

The extent to which Jewish teachings, Jewish thought, Jewish "mores" have been superimposed upon the essentially Christian nation of these United States of America, can be seen daily. One only has to watch television, read the newspapers and discover what our children and grandchildren learn in their schools. It also deserves mentioning that much of the current uncouth, even uncivilized, behavior of the average American can easily be traced to negative Jewish influences.

Tragically, Jewish and freemasonry influences have also destroyed the 2,000-year old bulwark of our Western Civilization, namely the Christian churches. The Papacy, for centuries the strongest bastion against Talmudism, has long ago fallen into the hands of the enemy, and left hundreds of millions of Roman Catholics to their fate. Protestantism is in even worse shape. One of the largest denominations of the Protestants, namely, the essentially German Lutherans, went even so far as to deny the teachings of the German reformer Martin Luther because he had written some truthful words about the Jews and their doings.

As this book was being completed, the following essay, written by Dr. Gilbert Peterson, the President of a (Christian) Lancaster, PA Bible College came to our attention. In this nefarious article the attempt is being made to depict the truly freemasonic (and therefore undoubtedly Satanic) symbolism of the U.S. one dollar bill as an affirmation of the American belief in God.

OUR SPIRITUAL ROOTS FOUND ON THE \$1 BILL

(New Era, PA, July 5th, 1998)

Often we take the familiar for granted. We miss the truths that are set in place around us and fail to appreciate the thought and planning done by our predecessors in creating symbols and concepts designed to guide our lives. Take the reverse side of \$1 bill and look at the many truths this most commonly used piece of currency contains.

First you will note that the color is green, selected to remind us of life and hope renewed. On the left side is the great seal of the United States showing a pyramid with a large eye enclosed in a triangle at the top. This allseeing eye is there to remind us of our Creator who maintains watch over all the universe. The pyramid was selected to remind us of both the solidarity and unity of the nation. If you look at II closely you will note 13 rows of large stones representing the 13 original states and their determination to remain unified and act as one. Everything here points to the Creator, the true and only source of unity and strength.

The Latin words hanging in the sky over the great pyramid are ANNUIT COEPTIS. These words are taken from the ancient poet Virgil in his epic, the Aeneid. The poet is describing a scene of battle in which Ascanius is ready to begin hand-to-hand battle with his enemy. Before starting out, he turns his eyes heavenward, addresses Jupiter, king of the Greek gods and asks for divine help. In return he promises to give yearly gifts in the temple of Jupiter. The designers of our currency chose these words from Virgil's epic to convey the idea that God "has smiled on the bold action" our nation took in forming a union. In return, they remind us this nation must acknowledge and honor God, even as Ascanius honored Jupiter.

At the bottom of the pyramid in a semicircle shape are the words NOVUS ORDO SECLORUM. These words are also taken from Virgil, this time from Eclogues, meaning, "The great line of the centuries begins anew." The passage points with anticipation to a happy age to come. This was a reminder that our nation's birth was to be a sign of a great period of history that was to follow for its citizens.

At the, center of the \$1 bill, you see the motto, IN GOD WE TRUST. This is designed to help us remember that God is to be in the central and most vital place our nation's life. On the right side of the bill is the other side of the Great Seal. The 13 stars in the circle symbolize the glory and great achievements of the original states and the reminder of better things ahead. Just below the stars are the words E PLURIBUS UNUM. This motto again signifies the union of many people into one body, "Out of many, one."

Next is the majestic eagle with its outstretched wings. The eagle was used on the banners of ancient Roman soldiers urging them on to glory. The eagle became the symbol for our country to look ahead and soar above the ordinary things to become great. In the center is the shield representing our nation's flag, with stripes representing rays from the sun's light coming down to the earth. On the left side is the palm branch symbolizing peace and hope for all nations. The arrows on the right side are the weapons of war and defense of the nation's rights and its very existence.

The most used currency in our nation contains truth in symbols that were designed to daily remind us of our spiritual roots and divine dependence. The key to our nation's greatness has been a reliance on God! We have drifted a long way from our founding days as \blacksquare nation.

As we approach the end of a century, the end of a millennium, and possibly the end of an age. it is imperative that God-honoring Americans teach and preach eternal truth in an age of increasing moral and spiritual decline. We need to heed the words of God to Solomon after the building of the Temple in Jerusalem when God said, "If my own people will humbly pray and turn back to me and stop sinning, then I will answer them from heaven. I will forgive them and make their land fertile again." (11 Chronicles 7:14,)

Reading the above it bears remembering that the writer is the head of a "Christian" Bible College. Note the total absence of reference to Jesus, and, in the last paragraph, the mentioning of Solomon and Solomon's Temple, the very Temple the Jews claim, and the rebuilding of which is essential to the fulfillment of <u>Jewish</u> prophecies.

The question arises, whether this Christian gentleman really doesn't know what he is talking (writing) about, or if he knowingly preaches freemasonic/Judaic heresies?

In order to get the United States back on the moral high road again we have to stop regarding the Jews as a special and privileged caste that is *always* entitled to preferential treatment and surrounded by taboos we all have to abide by. What will it help our descendants if they have to live in Jewish slavery because we, their ancestors, were too tolerant when the Jews came up with their never ending protests (a ploy to keep the Gentiles on their toes,) or when they demanded priorities.

For instance, I personally find it ironic, if not idiotic, that the same people who are behind the prohibition of school prayers, namely the Jews, demand and get permission to create *eruv* districts in American cities so that they can satisfy their religious requirements. Such *eruvs* exist now all over America, and nobody seems to notice or to care. And, obviously, no investigative reporter would ever *critically* report on the matter and point to the inequity inherent in it. It is easy to say, "who cares if the Jews place lines of string high up in the air from telephone pole to telephone pole in their areas," but one must remember that Jews never cease in creating firmly established rights out of benign privileges.

CHAPTER 10

THE END OF THE END GAMES

It was easy to subtitle this book, "The final months the Jewish Century", for that is, what, in essence, this work really constitutes: a final report. In order to provide a proper conclusion, it behooves us to give readers of the future a glimpse of how we assessed the Jewish power in the major nations of the world in 1998/1999. Following we are not going to list these nations in alphabetical sequence but in the order of strategic importance:

The United States of America:

Ever since the beginning of the Twentieth Century, this nation has been the major instrument of freemasonic and Judaic power in the world. Almost every single foreign action undertaken by the United States since the well-organized explosion of the U.S.S. "Maine" in the harbor of Havana, Cuba, in May of 1898, was taken in the interest of this cabal.

Currently, the United States Government, the media, the financial community and much of the economic establishment of this nation are almost totally in "Talmudic" hands. This translates into the fact that when American newspapers state, "the U.S. Government demands this or that...", one can safely replace the designation "U.S. Government" with "the Zionist power structure demands..." for that is what it really means. (Please regard the recent "Eizenstat Report" concerning "Nazigold" and Switzerland as proof.)

Ironically, Jewish/Talmudic/Zionist and freemasonic power in the United States is not absolute. The single greatest impediment to reaching the objective of absolute power is that there are an estimated 250 million firearms, belonging to an estimated 60 million families, in private hands in America. And, there is no way to disarm those Americans who, when things turn from bad to worse, decide to fight for their freedom and independence. Not even stringent laws which promise the death penalty for the possession of unregistered privately owned guns would accomplish the goal of totally disarming patriotic Americans. In other words, there, where the Top Jews had the greatest

hopes of fulfilling their prophesied delusions, namely in the United States, will probably lie the key to their worst defeat.

It also bears mentioning that at this very time, American Jewry is deeply split regarding the continued support for the Zionist state in the Middle East. Many American Jews realize that the insane policies of the current Israeli Government may soon lead to the use of Israeli nuclear bombs, and that this crime may endanger their own existence. Unfortunately, those Jews who clearly recognize this danger, and the many of them who want to live as normal human beings among their neighbors, are not the ones who have the greatest power, or possess most of the Jewish wealth.

The fact that the United States of America is "an instrument of Zionist (or Jewish) power" does not necessarily mean that the possession of this nation was the ultimate goal of Jewry. Rather, there are indications that apart from the quest for World supremacy, the age-old Jewish aims will not be fulfilled until Europe, and especially its heartland Germany, is totally in their power and control, with the German people being abject slaves to the Jews. The USA seem to be nothing but a stepping stone in the furtherance of Jewish ambitions.

China:

Of the largest nations of the world that really count, China is probably the one that is least under Jewish influence. Obviously, ethnic factors account greatly for this fact since in this era anyway, the Jews are being regarded as belonging to Western culture and Western peoples. "Looks" preclude wholesale infiltration of Jews into China (as it did into Japan).

However, there can be no denying that after about a hundred and some years of political impotence, China has reawakened, and taken its rightful place among the major nations of the world. Fortunately for the "Empire of the Middle", that populous country has had a succession of intelligent and politically perspicacious leaders since the demise of "Chairman Mao", who not only know the strengths and weaknesses of the other nations under Jewish control, but also seem to have developed a long-term strategy which probably will make China the world power to be reckoned with in the next century.

Recent and current attempts by the Zionist cabal to harm China through financial manipulations (including the destruction of the

economic basis of some of China's neighbors,) have so far failed, and it is doubtful that such machinations can have much effect in the future.

Germany:

The Bonn Republic is a *Judenstaat* in the heart of Europe, and becoming more so every day. It is, to put it bluntly, a Jewish dictatorship where the natives are totally suppressed. The land is governed by real Jews (*Oberjude* Bubis, President Herzog, Parliamentary chief Rita Süssmuth,) crypto-Jews like Chancellor Kohl, and others by the names of Friedman, Gysi, Cohn-Bendit, Reich-Ranicki, Wolffsohn, Joffe, etc.

The Jewish aim is to continue to use Germany as a sort of financial milk cow to assure the continued existence of the parasitical Jewish state in the Middle East, and eventually to have German soldiers, modern day jannissaries, defend the Holy Land of Jewdom against all infidels - and especially against those who do not believe the new dogmas of the Holocaust religion..

As this is being written, the German people have absolutely no chance to free themselves from Jewish oppression since the German nation is hog-tied by deceitful treaties crafted with the intent on "reigning in" the Reich, and furthermore, or most of all, because foreign occupation troops are still stationed on German soil, which practically guarantees continued Jewish privileges and supremacy.

There is a possibility that Europe, and not Palestine may be the promised land for which the Jews aspire, for Europe is the motherland of the Aryans. And, one cannot "own" Europe without having control over Germany.

Russia

Since the collapse of the Soviet Union about a decade ago, this large country has still not been able to "catch itself", so to speak, and create a viable order. The reason for this may partly lie in the docile character of the Russian people, and the great harm caused by Communist practices which were so prevalent in the USSR. For instance, Communism did not encourage the creation of a healthy middle class that is so necessary for a modern society.

However, it must not be forgotten that the continuing social chaos in Russia also enabled "certain people" to enrich themselves immeasurably in a few short years, and rob this truly rich nation blind. It is no coincidence that at this time almost all of the most wealthy

people in Russia are Jews. The chaos also assures outsiders from America, Great Britain, Israel and elsewhere a free hand to take possession of much of Russia's natural resources. One can surmise that the continued uncertainties concerning Russia are purposely prolonged.

There is little doubt that the current Russian Government under President Boris Yeltsin is very dependent upon the benevolence of the United States Government, which in turn can be called a Jewish (and freemasonic, Zionist) ruling clique. There are indications that Yeltsin will not appoint a minister or advisor who has the best interests of the Russian people in mind. All have to pay obeisance to secret rulers in the West. Many of the people around the Russian president are Jews, and it is obvious that their main aim is the furtherance of the Zionist agenda.

It can be stated that no great changes to the advantage of Russia will occur in that nation as long as Boris Yeltsin is in power.

As far as the bulk of the Russians is concerned, we can only assume that many know what games are being played with their country. Most also know of the crucial role Jews had played in the Bolshevik revolution. But the powers-that-be in the West had learned from earlier and similar developments in Germany (after 1918 and 1945). When the USSR collapsed, they were ready to institute measures which prevented patriotic Russians from assuming control of their nation, measures which will prevent them from doing so at least in the foreseeable future.

At the end of 1998, Russia is in dire financial straits, and there is little chance that it will be able to get itself out of a great economic depression. The Russian people are truly suffering. World Jews allegedly fear for the millions (?) of their brethren still living in Russia and adjoining areas, because Russians may (rightly) blame the Jews for the calamity. According to a Washington Jewish Week report of September 10th, 1998, the Jewish leadership expects soon a drastic increase of Russian-Jewish emigration to Israel and, of all places, to Germany.

There is little doubt that the collapse of the Russian economy in the summer of 1998 was mainly caused by Jewish financial speculators. The question must be asked, whether wholesale Jewish immigration into Germany was the true desired end result of this collapse. The Jewish machinations leading to the *Kristallnacht* (1938), the Kielce pogrom of 1946, and attacks on Iraqi Jews in the sixties come to mind, all instances

where it was deemed in the Zionist interest to have reluctant Jews leave the lands where they were born, and move there where "Eretz Israel" wanted them.

Japan:

Not very long ago, Japan was touted as the second most important economic power in the world. In less than a year it lost this esteemed position, and there are indications that Japan will be in dire doldrums for a long time to come. Along with this loss of economic prestige, Japan's political standing has also taken a beating, losing supremacy in Asia, and major influence elsewhere, to the Chinese.

Since its defeat in 1945, Japan, like Germany, was a vassal state of the United States. And, because during most of this time the Jews ruled large or major political, economic and social segments of the United States, one can flatly state that for decades the Japanese were never free from Jewish interference into their affairs, domestic and abroad. However, the Jewish suppression of Japanese nationalistic sentiments was never as thorough and pervasive as in Germany. The latter country was, after all, the major enemy of Judaism since the advent of Hitler, or even before. Furthermore, the Japanese are an Asiatic people, with different features and their very own cultural habits which, as in China, made Jewish infiltration extremely difficult.

Although the Japanese media is largely government controlled and internationalist in scope (which means little, or no criticism of Jewish machinations,) the Japanese people do have some knowledge concerning those who currently rule the world and would want to be the absolute masters over all of humanity.

Lastly it may be mentioned that it is entirely possible that the Japanese economy was purposely ruined "from abroad" because *Nippon* did not play the Jewish card right.

England:

The Oberjuden and their associated lodges of freemasons, have held effective control of Great Britain for centuries. Similarly to the United States today, England was and still is in effect an instrument of power in the hands of wealthy Jews or crypto Jews (Gentile freemasons.) Most of England's wars in at least two centuries were waged to increase the wealth of the Jewish cabal concentrated in the London "City", an

extraterritorial enclave. Knowing this, one understands, for instance, the origins of the two world wars. Germany didn't have a chance.

The Jewish overlord situation in Great Britain can be easily compared to that of the present United States with the exception perhaps, that the major Zionist activists and their organizations are now located in New York City and Washington, and no longer in London. The only difference seems to be that the establishment press of the British isles is, by tradition, still more free-spirited than that of the United States, where conformity is the rule of the day.

As elsewhere in Europe, there is no chance for the people of England, Scotland and Wales to free themselves from Jewish rule under the present circumstances. Certainly, "the system" is constructed in such a way as to make a peaceful revolution through the use of the ballot impossible. Therefore, everything hinges on the developments in the United States. Once "England", i.e., the current British ruling clique, truly stands alone, and cannot depend on American interference, the situation may change.

It is difficult to ascertain how many citizens of the British isles are still consciously "white" and "Aryan", or realize the extent of Jewish power, and would fight to regain their freedom. The ease with which the London Government was recently able to disarm the English people, does not bode well for the future.

France:

The population of France has for "ages" been known to be skeptical of Jewish actions and designs, hence the accusation of ingrained French "anti-Semitism". It is also true that during World War II, the French more than willingly acquiesced to German demands for the deportation into the German realm of Jews who were not French citizens (i.e., mostly Eastern European Khazars.)

In spite of this, or perhaps because of it, most of the French Governments since the end of the war were under the direct rule of Jews, or else under their strong influence. For decades France was a strong supporter and secret ally of Israel. It was France which assisted Israel in constructing its first nuclear bombs. Apart from Germany, no other country in Europe is more vigilant in combatting so-called "historic revisionism", especially concerning the mythical "Holocaust", with frivolous laws or outright terror. The real reason for this may not be a

general support for Jewish rule by the French but the fact that the Jewish population of France is the largest of any European country except Russia.

It also bears mentioning that France has, under the leadership of the nationalist leader Le Pen, the most viable rightist party on the European continent, a fact not to the liking of Zionists everywhere.

The Vatican:

We must express our suspicion that the top leadership of the Roman Catholic Church, including, or especially, Pope John Paul II, the present Polish Pope, is now subservient to the Talmudists. The church hierarchy is doing everything to elevate the Jews, contrary to Christian beliefs and age-old dogma, and particularly among believers in Jesus Christ, to the role of God's Chosen. No good can come of this, for it affects the foundations of Western Civilization.

As recently, as June 20, 1998, Pope John Paul II proclaimed in Vienna (of all places!) that "Reconciliation with the Jews is one of the fundamental duties of Christians in Europe." This in spite of the fact that the Polish Pope must be aware of most of the causes for the existing animus between Jews and Christians, as explained extensively in this treatise. John Paul II ought to have directed his words at the Jews, and told them that "Reconciliation with the Christians and all other non-Jews ought to be one of the fundamental duties of the Jews everywhere." And, it should be a major task for all Jews to ask forgiveness from all other human beings for the injustices they have caused in recorded history. A current look at Russia, Thailand and Indonesia provides proof for my contention of never ending Jewish outrages. We reiterate: The only salvation for the Jews can come from their collective self-acknowledgment as to who they really are, what they really do to us, and whom they regard as their God.

It is true that most Catholics would, if put to test, question the Vatican's preference for the Jews, but for centuries Roman Catholics have been taught not to question the judgments of their high priests, and this unquestioned obedience may prove fatal in the future. Especially the doctrine of the infallibility of the Pope made it easy for the Jewish leaders to subvert the Church from the very top.

Regarding the Polish Pope's yeoman work for Judaism, Arrigo Levi, a Jewish commentator for the well-known Italian newspaper Corriere della Serra, had this to say: "John Paul II is the best Pope for the Jews in this Century: He was the first Pope to visit the Grand Synagogue of Rome, calling Jews 'our elder brothers"; he appointed a commission to examine the roots of anti-Semitism in the church (should I mail this book to the commission?); and he recognized the Jewish state."

There exists some resistance to the pro-Jewish actions of the Vatican among Catholic laymen and priests. Unfortunately, however, these good Catholics cannot count on having their message spread either by the Catholic press or the general media, since both are either in the hands of the present Catholic hierarchy or are totally controlled by Jews, and therefore their efforts are likely doomed to failure.

Israel:

The Jewish state is a world power by virtue of the possession of several hundred nuclear bombs, and due to the fact that it can count on the allegiance of a great number of Jews world-wide, no matter what their nationality. In addition, Israel has the full backing, no matter how illegitimately it behaves, of the governments of (at least) the United States and Germany. Many influential people in these and other countries, not all of them necessarily Jews, are putting their concern for the welfare and continued existence of Israel (and the Jewish people) ahead of their own peoples and nation. Should unexpected circumstances make it impossible for these two countries and the Jewish citizens of the world to support Israel in the style to which this parasitical state has been accustomed since its founding in 1948, the Jewish state would undoubtedly cease to exist within the shortest of time.

It speaks well for the citizens of Israel that many, perhaps as many as half of the population, sincerely desire peace with their Arab neighbors, and they are willing to make sacrifices in order to obtain this peace.

However, in as much as Israel is a Jewish state, and because conflict (war and chaos) seems the essence of Jewish existence, it is a foregone conclusion that Israel can <u>never</u> live in peace.

India & Pakistan:

These two nations deserve special mention because both of them have recently tested nuclear weapons, they are in a warlike situation

with each other, and there is a chance that within the foreseeable future they may use their atomic weapons against each other.

There is a strong possibility that Israel, for its own nefarious reasons, assisted India in detonating its test bombs without the knowledge of the United States (CIA). Once this had happened, it was to be expected that Pakistan would do likewise in order to establish parity in that region of the world. Pakistan, however, is a Muslim nation, and its possession of nuclear bombs allegedly constitutes the one thing the Israelis (Jews) fear most, namely, an Islamic Atom bomb. With this device now in existence, the Jews will be able to scream even louder than before of the mortal danger they are in from the numerous enemies which they, the forever persecuted, and always innocent people, don't seem to be able to get rid of.

The populations of both India and Pakistan are very poor. Whether Hindu or Muslim, we can assume that they are better informed regarding Jewish aspirations than is the brainwashed intelligentsia of the Western nations. The Governments of both countries however cannot be openly anti-Jewish since this would jeopardize the financial aid from states like the USA and Germany, on which these poor countries in South East Asia are heavily dependent.

Iran:

Ever since the Shah of Iran, a stooge of the West, was toppled from his throne two decades ago, and the former Persia has had governments that subscribe to Islamic fundamentalism, this important nation has been described as the major enemy of both Israel and the United States. In spite of many aggressive moves by the United States, all of which were undoubtedly undertaken at the behest of both Judaism and Freemasonry, Iran did not let itself be pushed into a conflict with the single remaining super power. The Iranian leadership obviously realizes that time is on its side, and it is playing its political cards carefully.

There is little doubt that Iran is one of the few countries in the world whose government is free from Jewish influence or overlordship. One can also assume that the people of Iran is generally well informed about the true state of the world, and who is really calling the shots in the major Western nations.

Turkey:

Most Turks are Muslims, but a great number of them seem to be only nominally so. Throughout this century, ever since the defeat of the Ottoman empire and the subsequent rule of Kemal Atatürk, Turkey seems to veer from a position of being a Middle Eastern nation to one that is strongly desiring to be part of Europe. The genetic make-up of the bulk of the Turks, however, precludes their being accepted as Europeans by other Europeans. This is the true reason why the Turkish application for acceptance in the European Union has been turned down repeatedly. Alas, to state this essential truth in public now generates an accusation of racism.

Nevertheless, Turkey occupies an extremely important strategic position between East and West, between Europe, the Middle East and Africa. Having been turned down by the Europeans, the behind-thescenes powers of Turkey have now gone into a strategic partnership with Israel. Zionist military planes are training over the much larger territory of Anatolia, while Turkey supports the Israelis versus such neighbors as Syria. This development bodes ill for all countries in that region. Should a war break out there, Turkey will undoubtedly be drawn into it on the side of the Jewish state, and possibly suffer defeat alongside it. This in turn may lead to a break-up of Turkey into several components, the Kurdish element undoubtedly wanting independence.

In spite of Turkey's being a Muslim nation, the Jewish element especially in Istanbul has for many centuries not only been considerable, but also powerful. As a matter of fact, for outsiders it is difficult to ascertain just how powerful is the role of Jews (real or crypto) in Turkish politics. The population of Turkey seems to have a better than average knowledge of Jewish world-wide actions but it is doubtful that the rather docile masses could affect a change from within.

Argentina & Brazil:

Lastly, only these two South American countries are mentioned in order to show what surprises may be in the offing in the near future, and what has happened in the past.

Brazil is the largest and most populous nation on the South American continent. At this time it does not play an important role in world politics but this may change soon. It is very possible that Brazil may be the next nation to test nuclear weapons. In addition, Brazil has developed a very capable armaments industry, and many of the small commuter planes being used by smaller airlines in the United States were manufactured in Brazil. It is a fact that economic power usually translates into military and political power. Brazil deserves our attention.

The Brazilian foreign policy seem at this time to be more or less independent, i.e. not necessarily in total alignment with those nations of the world which support the Jewish state, come what may.

However, the social climate in Brazil is, due to the large colored or Negroid masses which constitute the bulk of the poorest of the poor, explosive. Therefore, the Jewish question is relegated to the sidelines, and it is doubtful that this will soon change.

Argentina was, even before World War II, a hot-bed for rightist propaganda and agitation. Its press is far freer than that of the United States or Germany, for instance. But Argentina also has a very large and active Jewish community which in recent years has used its wealth, influence and political power to effect changes in favor of Judaism and Zionism.

At the present time the people of Argentina are living, more or less, under Jewish suzerainty. The Government is totally beholden to the Zionists. World Jewry probably made an effort to punish the Argentineans for their tacit approval of Hitler Germany during World War II. Former military officers who tried their utmost to prevent Argentina from falling into the hands of Marxists, are now being persecuted and often jailed. Germans and other nationals, who, during World War II fought for the losing side and enjoyed Argentinean hospitality for decades, are now, at the behest of the Top Jews, being hunted and hounded, and often deported to an uncertain fate. The major influence in Argentinean politics comes from Jewish organizations in the United States and Israel. It is doubtful this sorry state of affairs will change soon.

The "Nazigold" affair evolving around Switzerland has shown that at this time in history even the smallest nation is not immune to Jewish blackmail, psycho-terror and constant meddling. Really, all of mankind suffers from this constant intrusion. In the final analysis we must realize that the innate, i.e., the not necessarily conscious, drive of

the Jews is toward <u>absolute</u> power over all the other peoples, races, species and ethnic groups of human beings on earth.

Recognizing their own failures in the past, for instance in the Soviet Union and in the United States, where their power stopped just short of the absolute, the Top Jews now seem convinced that the possession of nearly all the gold in the world will enable them to realize their ancient dreams.

As I am finishing this book, the world has entered the beginning stages of another global depression, and we can be certain it will be much worse than the Great Depression of the 1930s, from which the United States was only able to extradite itself by entering the then existing European war concerning the German/Polish border. Ironically, just like in the middle twenties, the U.S. establishment at this time tries to befuddle the masses with the claim that "Americans never had it so good." Although we can also expect a new Middle East conflict with serious ramifications for most other nations of the world, possibly sometime in 1999, this time war will not alleviate the economic deprivations experienced by billions of people on earth.

I had written of this impending world catastrophe before, but I also had mentioned that nobody, including myself, could discern the exact timing of events. I knew, and I had mentioned, that it would take a trigger, so to say, to topple the phony economic and financial edifice the Jews and freemasons had erected world-wide since the defeat of Germany in 1945. But there was nobody, not even those in control of everything, who could predict what would be the spark this time. (In the late 1920s it was the collapse of a major Austrian bank that eventually led to the *American* stock market crash of October 1929. Or, the collapse of the German currency in 1923 led to Hitler's ascendancy in 1933.) Well, it seems that the trigger this time was, in the summer of 1998, the collapse of the Russian currency. It cannot be reversed! Russia is and will remain insolvent. The ramifications of this collapse will be with us for decades, and it may well be that its true effects can only be seen by 2008.

The financial mess in Russia is the direct result of an allegedly "innocuous" letter to the editor by the Jewish financial speculator George Soros that was published in the *London Financial Times* on August 13th, 1998. The collapse of the currency of Thailand in 1997,

followed by the Asian economic fiasco, both also instigated by Soros and his brethren, was only a precursor of things to come. While the Russian economy by itself is not of tremendous importance, its collapse has *political* ramifications everywhere. Russia is still the world's second most important nuclear power. The crash in Russia is like a signal to thinking people that the era of '45 is coming to a horrific close. And nobody seems to know that better than the Zionists who now have to be truly concerned about the continued existence of their "entity", as the Arabs call the state of Israel, in the Middle East.

The current fiasco in Russia provides me with an excellent opportunity to explain why I stick so much to this single issue of Jewish malevolent initiative affecting the rest of the world: Immediately after the disintegration of the USSR in 1991, the Western powers took charge, and so-called financial experts were sent from Harvard university and elsewhere into Russia, to help those pitiable ex-Communists build up a Russian economy aligned with the allegedly "free market" (super-capitalist exploiter) system of the West. It was no coincidence that most of the "experts" were Jews. (Remember Jeffrey Sachs?) Well, this entire scheme failed, as it had to fail, especially because the Jews had the audacity to believe that they could take charge of an economy as large as that of Russia. The fact is that even with a hard core of highly intelligent people, many of whom had received excellent education universities in Germany, Russia, the United States and elsewhere, they cannot create a viable Jewish state of a much smaller size.

Now that the Jewish "economic reform movement" in Russia has failed, there is not a word in the Jewish-controlled media about those who, due to their incompetence and Jewish arrogance, ruined things from the start. Jews will never take responsibility for their harmful actions.

To view this matter from another angle: Would Russia today not be much better off if there had been absolutely no Jews involved in either the recovery from Bolshevism (another Jewish scheme,) or in the creation of a new socio-economic system? I believe that the example of China, where, in my opinion, a sort of national-socialism (albeit without the Aryan swastika) has been created, should have been used as a textbook case for the restructuring of Russian society after Communism.

This might not have been beneficial for the many new Jewish billionaires who in the meantime have enriched themselves on the carcass of the USSR, but the Russian people would be much better off now.

Regarding the question about the real reasons for the current tremendous attempts by World Jewry to get billions from Switzerland and other countries, from European insurance companies and from German WWII manufacturers, (and others) I would like to say this: We ought to discount the Jewish claim that it is a belated search for justice. Justice cannot be found 50 years after anything. It is also not true that the billions of dollars collected are for so-called Holocaust survivors. They have long ago been integrated as privileged persons into the social systems of various nations. It is a fact that the more than \$100 billion Germany has so far paid for this purpose ended up mostly in the pockets of Jewish organizations with which they were able to strenghten their political clout.

The only reasonable answer we have regarding the present frantic extortion attempts by World Jewry, is this: the *Oberjuden* know what we assume, namely, that a great conflict of their making is arising, and in a war one needs as much money as one can get the hands on. Hitherto it was always the Jews who financed, against hefty interest, other peoples' wars. But since the Jews cannot go to someone else for financing once war has begun, they have to fill their war chests beforehand.

As the end of the Twentieth Century, the Jewish Century, approaches, tremendous amounts of paper and electronic money of the world's currencies are still in the hands of the Gentile multitudes. As long as this wealth, however unreal it may be, exists, so long the Jewish quest for absolute power cannot be fulfilled. But if "soon" all the currencies of the major nations have determinably been debased to the point when only gold will be king, then the huge amounts of gold in the hands of the Jewish masters may herald their unabashed assumption of world supremacy.

Just like in the United States and Germany today, where the Jews are the clear masters of the government, the judicial system, financial institutions and the press, an open assumption of power by the Jews over all world bodies like the UN, the World Bank, the IMF, the World Court, etc., is already in progress, and seemingly generates little

resistance. What usually, in the past, broke the back of such open Zionist power is the clear misuse of this power, and the lack of self-restraint which the Jews always seem to display once they have reached their goal. At this very moment, for instance, I regard the Jewish monetary demands on European nations who were neutral during World War II (which, after all, was their God-given right,) as a clear misuse of power which is bound to create enemies even among those who hitherto viewed the Jews with sympathy. The Jews always destroy themselves once they have reached their pernicious goals.

At the time of this writing, the entire media is inundated with articles and opinions about the so-called "millennium bug", the Y2K problem, namely, about the difficulties that are sure to arise at the end of the century (probably starting in the middle of 1999) because most mainframe computers can only read two digits for the designation of a year, and may therefore take, for instance, 02-02-00 (February 2nd, 2000) as meaning February 2nd, 1900 instead of 2000 because the computer system was developed in a year beginning with 19... The result could be a "crash" of the computer in question, and bring to a stop to all activities deriving from that particular apparatus.

Undoubtedly, great problems are facing us regarding this matter. I personally cannot see, however, that on a one-by-one basis governmental agencies, corporations, financial institutions and other important segments of society could not already now put in place stop-gap measures to alleviate the worst incidents that may occur at the precise moment when 1999 ends.. I now have the feeling that particularly the *Oberjuden* went on the "crying hosannas"-bandwagon, warning of the dire consequences of the "millennium bug," and that their ultimate aim is to generate hysteria and panic among the population, to culminate on the crucial date of December 31, 1999, and immediately thereafter.

What if almost 95 percent of the owners of mainframe computers mentioned above have instituted stop-gap measures, and can weather the storm, but if in only 5 percent of instances something goes drastically wrong? It takes only a news media subservient to behind-the-scenes masters to exploit the situation and create really unnecessary runs on banks, storming of stock brokers' offices, demonstrations by upset pensioners in front of Social Security bureaus, or riots that result in the

plundering of supermarkets. Undoubtedly, the U.S. Government would declare martial law, and perhaps this is also "in the plan".

It may well be, and I almost seem to notice the makings of it, that the Top Jews are going to use the "millennium bug"-phenomena as an instrument to ruin the remaining two major currencies of the world, namely, the U.S. dollar, and the German mark. (Remember, I am talking about the same people who only recently ruined the currencies of Russia, Indonesia, Thailand, Malaysia, Japan and others.) If that happens in connection with the Y2K problem, few people would honestly blame the Jews. But the latter, with the tremendous gold hoards which they have already accumulated, would certainly be "king", and be able to take advantage of the sudden poverty of the masses.

Imagine, if in the early 2000s AD, the price of an ounce of gold were to jump from less than \$300 now, to \$10,000 in the shortest of time. This would most certainly cause chaos and depression in the United States and Europe, and create a situation similar to what is happening in Russia and some countries of Asia in the late 1990s.

It bears remembering that for "ages" so to speak, it has been the Jewish bankers in London who have set the price of gold on a daily basis. There is no question that is being done arbitrarily, and solely with the interests of the Jewish agenda in mind. The claim that the price of gold is a matter of supply and demand has been an illusion for a long time. One of the best examples that "they" are lying in this regard is the fact that in the spring of 1999 it had been difficult for gold dealers and their customers to purchase American Eagle gold coins on demand. Logic tells us that the price of anything will rise when the supply cannot satisfy the demand Yet, the daily quotations of American Eagles on the Internet did not reflect that a scarcity existed.

If "they" soon let the price rise to the incredible figure of \$10,000 per ounce, or thereabouts, there is nobody who could do anything about it, but "they", with their tremendous gold supplies, and the few Gentiles who didn't believe the often heard assertion that gold has now denigrated to an industrial commodity, would be able to buy almost anything in the world at a cost that is ludicrously low, and bears no relation to the true value of things.

Personally, I am totally flabbergasted by the fact that so few intelligent and financially interested Americans are asking the question,

"as the Central Banks of the world's nations are (by the Jewish overlords) forced or 'persuaded' to sell their immense gold hoards cheaply, who is buying these inordinate amounts of this precious metal?" Does most of it end up in Jewish hands? At least one fact is indisputable: when someone was able to sell something, there had to be a buyer. Therefore the question about the purchasers of the huge gold hoards that had in recent years been put on the market is valid, and it should arouse everyone's suspicion that nobody in the establishment media checks into this situation.

Many Americans are not investing in gold because they fear a repeat of 1933 when the United States Government confiscated most of the gold then in private hands. Personally I believe that this will not occur in the near future for the simple reason that, in my opinion, it is the Jews who own now most of the private gold, and no government would dare to touch their wealth. Or, if FDR's action were duplicated soon then it would turn into a bonanza for the (most Jewish) gold owners in guaranteeing them huge profits.

The aforementioned Criminal Politics magazine has in the past frequently delved into the gold situation, and explained the unbelievable manipulations that have taken place. In its April 30, 1999, issue, Criminal Politics reports the fact that the IMF (International Monetary Fund) will be selling part of its \$29 billion gold hoard, and a few days later, on May 8th, the Rochester, NY, Democrat & Chronicle, mentioned that the British treasury has decided to sell half of its gold reserves. Again the question has to be asked, "who is buying this gold?" We know it isn't Joe Six-Pack, he believes the fairy tale of living now in the best economy America ever had, and invests in highly overpriced shares that will soon tumble and rob him of his nest egg.

Considering that the head of the gold hydra is located in London (as can be seen by the daily fixing of the gold price there,) the 'throwing' on the market of a substantial part of the gold treasure of the British Government, in connection with the sale of the IMF gold, may be of greater importance than meets the eye. It is entirely possible that these coupled sales constitute a secret message to the enlightened that this is the final act of the greatest gold swindle the world has ever seen, and that the fixed bottom price has been reached. From soon on it can only go up. Without question, the sale of the British gold further suppressed

the already low gold price and this fact may induce millions of small gold investors to finally lose faith in the metal, and also sell. In other words, the combined London/IMF action may have been designed to flush these people out of the market, and for the world manipulators to come into possession of the last vestiges of real wealth remaining in non-Jewish hands.

Assume the Y2K scenario depicted earlier happens. With the real problem of the "millennium bug" facing us, and with those expressions of Jewish religious fanaticism coming to the fore that expect the coming of their Messiah soon, (many ultra-orthodox Jews believe that Rabbi Menachem Mendel Schneerson was the Messiah,) we must acknowledge to ourselves that we are facing a very serious situation not of our own making. In addition, there are also the general Jewish demands for so-called "closure" by the end of 1999 of all their insatiable demands arising from supposed losses incurred in a war fought long ago. We may view all this as coincidence, but we make a very serious mistake if we do. The Jews are steeped in mysticism and symbolism, and they are full of superstitions. Notice their emotional dependency on the number "6". They are not like us. They are very much influenced by their very own self-fulfilling prophecies. And everything in this book points to the fact that the Jews are seeing themselves "soon" as the unquestioned masters of the world, by virtue of being (their) God's Chosen. Has this point of history arrived? I believe so. The dance around the Golden Calf has already begun. If nothing else, the creation of the state of Israel, and now the near total assumption of power by the Jews in the United States, the current super power of the world, and, in addition, their amassing of almost all the gold in the Western world, provide us with the best of clues.

Is it possible that the Jews were wrong, that, as before in their long history, things may again go awry for them at the very last moment? Is it possible, nay, likely, that God, nature, will interfere and thwart their designs on all of mankind at the last moment? I believe so! In a few years, five at the most, (I am counting from 1998 on,) we shall know for sure. For by then at least the Jewish state in the Middle East will have reached the end of the line, and begin the unstoppable descent into the self-created abyss. For Israel, peace is impossible, and the next war will be a war of annihilation that will not only kill huge numbers of

Middle East Jews and Arabs, but may also cost the lives of most American Jews (and many Gentile Americans.)

Not quite seventy years ago in Germany, Adolf Hitler showed the Aryan peoples a way to create a happy and healthy society without Jewish mastery and gold, without adhering to the principle of material interest of which Major Osman Bey wrote so long ago. This is the major reason why the Jews hate Hitler so much, not because of the alleged "6 million Jews killed during his reign", a claim the Top Jews know not to be true. Therefore, the following may be the final lesson of our age: The very moment the Jews believe that they have gained mastery over the rest of humanity through their possession of most of the available gold (and the associated impoverishment of the Gentile masses,) at that very moment they will be swallowed by the abyss they themselves have created, and their game "in our world" will be up.

The existence of the nationalistic Jewish State; the fable of the 6 million Jews allegedly murdered in the "Holocaust", and the current Jewish grab for absolute world power which includes the theft of all "monies", practically assure the destruction of most of known Jewry within the foreseeable future. But, as I wrote before, some Jews will keep on living as Jews, and when all other peoples and nations of the present are mere chapters in history books, similar to the way we read today of the Romans, the Hittites, the Sumerians or the Celts (and others), Jewish rites will still be performed in secret synagogues, and the number "6" (or other numbers mathematically connected with it) will appear here or there, providing "believers" with messages that "the Chosen" are still around. Personally I believe that the next great reappearance of Jews in a new civilization will occur more than half a millennium away, when perhaps they can be seen in Asiatic garb, and with Asiatic features: features which these human chameleons will by then have assumed, since this may assure their continued survival.

CHAPTER 11

THE PROTOCOLS OF THE LEARNED ELDERS OF ZION

Protocol No. 1

"..... Putting aside fine phrases we shall speak of the significance of each thought: by comparisons and deductions we shall throw light upon surrounding facts.

What I am about to set forth, then, is our system from the two points of view, that of ourselves and that of the *Goyim (i.e.,* the non-Jews).

It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorization, and not by academic discussions. Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare.

What has restrained the beasts of prey who are called men? What has served for their guidance hitherto?

In the beginnings of the structure of society they were subjected to brutal and blind force; afterwards - to Law, which is the same force, only disguised. I draw the conclusion that by the law of nature, right lies in force.

Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of free freedom, so-called Liberalism, and, for the sake of an idea, is willing to yield some of his power. It is precisely here that the triumph of our theory appears: the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new band, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by Liberalism.

In our day the power which has replaced that of the rulers who were liberal is the power of Gold. Time was when Faith ruled. The idea of freedom is impossible of realization because no one knows how to use it with moderation. It is enough to hand over a people to self-government for a certain length of time for that people to be turned into a disorganized mob. From that moment on we get internecine strife which soon develops into battles between classes, in the midst of which States burn down and their importance is reduced to that of a heap of ashes.

Whether a State exhausts itself in its own convulsions, or whether its internal discord brings it under the power of external foes in any case it can be accounted irretrievably lost: it is in our power. The despotism of Capital, which is entirely in our hands, reaches out to it a straw that the State, willy-nilly, must take hold of: if not, it goes to the bottom.

Should anyone of a liberal mind say that such reflections as the above are immoral I would put the following questions: If every State has two foes and if in regard to the external foe it is allowed and not considered immoral to use every manner and art of conflict, as for example to keep the enemy in ignorance of plans of attack and defense, to attack him by night or in superior numbers, then in what way can the same means in regard to a worse foe, the destroyer of the structure of society and the commonweal, be called immoral and not permissible?

Is it possible for any sound and logical mind to hope with any success to guide crowds by the aid of reasonable counsels and arguments, when any objection or contradiction, senseless though it may be, can be made and when such objection may find more favor with the people, whose powers of reasoning are superficial? Men in masses and the men of the masses, being guided solely by petty passions, paltry beliefs, customs, traditions and sentimental theorems, fall a prey to party dissension, which hinders any kind of agreement even on the basis of a perfectly reasonable argument. Every resolution of a crowd depends upon a chance or packed majority, which, in its ignorance of political secrets, put forth some ridiculous resolution that lays in the administration a seed of anarchy.

The political has nothing in common with the moral. The ruler who is governed by morality is not a skilled politician, and is therefore

unstable on his throne. He who wishes to rule must have recourse both to cunning and to make-believe. Great national qualities, like frankness and honesty, are vices in politics, for they bring down rulers from their thrones more effectively and more certainly than the most powerful enemy. Such qualities must be the attributes of the kingdoms of the Goyim, but we must in no ways be guided by them.

Our right lies in force. The word "right" is an abstract thought and proved by nothing. The word means no more than: Give me what I want in order that thereby I may have a proof that I am stronger than you.

Where does right begin? Where does it end? In any State in which there is a bad organization of authority, an impersonality of laws and of the rulers who have lost their personality amid the flood of rights ever multiplying out of Liberalism, I find a new right - the attack by the right of the strong, and to scatter to the winds all existing forces of order and regulation, to reconstruct all institutions and to become the sovereign lord of those who have left to us the rights of their power, by laying them down voluntarily in their Liberalism.

Our power in the present tottering condition of all forms of power will be more invisible than any other, because it will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it.

Out of the temporary evil we are now compelled to commit will emerge the good of an unshakable rule, which will restore the regular course of the machinery of the national life, brought to naught by Liberalism. The result justifies the means. Let us, however, in our plans., direct our attention not so much to what is good and what is necessary and useful.

Before us is a plan in which is laid down strategically the line from which we cannot deviate without running the risk of seeing the labor of many centuries brought to naught.

In order to elaborate satisfactory forms of action it is necessary to have regard to the rascality, the slackness, the instability of the mob, its lack of capacity to understand and respect the conditions of its own life, or its own welfare. It must be understood that the might of a mob is blind, senseless and unreasoning force ever at the mercy of a suggestion from any side. The blind cannot lead the blind without

bringing them into the abyss; consequently, members of the mob, upstarts from the people even though they should be as a genius for wisdom, yet having no understanding of the political, cannot come forward as leaders of the mob without bringing the whole nation to ruin.

Only someone trained from childhood for independent rule can have understanding of the words that can be made up of the political alphabet.

A people left to itself, *i.e.*, to upstarts from its midst, brings itself to ruin by party dissensions excited by the pursuit of power and honors and the disorders arising therefrom. Is it possible for the masses of the people calmly and without petty jealousies to form judgments, to deal with the affairs of the country, which cannot be mixed up with personal interests? Can they defend themselves from an external foe? It is unthinkable, for a plan broken up into as many parts as there are heads in the mob, loses all homogeneity, and thereby becomes unintelligible and impossible of execution.

It is only with a despotic ruler that plans can be elaborated extensively and clearly in such a way as to distribute the whole properly among the several parts of the machinery of the State: from this the conclusion is inevitable that a satisfactory form of government for any country is one that concentrates in the hands of one responsible person. Without an absolute despotism there can be no existence for civilization which is carried on not by the masses but by their guide, whosoever that person may be. The mob is a savage and displays its savagery at every opportunity. The moment the mob seizes freedom in its hands it quickly turns to anarchy, which in itself is the highest degree of savagery.

Behold the alcoholized animals, bemused with drink, the right to an immoderate use of which comes along with freedom. It is not for us and ours to walk that road. The peoples of the *Goyim* are bemused with alcoholic liquors; their youth has grown stupid on classicism and from early immorality, into which it has been inducted by our special agents by tutors, lackeys, governesses in the houses of the wealthy, by clerks and others, by our women in the places of dissipation frequented by the *Goyim*, In the number of these last I count also the so-called "society ladies," voluntary followers of the others in corruption and luxury.

Our countersign is Force and Make-believe. Only force conquers in political affairs, especially if it be concealed in the talents

essential to statesmen. Violence must be the principle, and cunning and make-believe the rule for governments which do not want to lay down their crowns at the feet of agents of some new power. This evil is the one and only means to attain the end, the good. Therefore we must not stop at bribery, deceit and treachery when they should serve towards the attainment of our end. In politics one must know how to seize the property of others without hesitation if by it we secure submission and sovereignty.

Our State, marching along the path of peaceful conquest, has the right to replace the horrors of war by less noticeable and more satisfactory sentences of death, necessary to maintain the terror which tends to produce blind submission. Just but merciless severity is the greatest factor of strength in the State: not only for the sake of gain but also in the name of duty, for the sake of victory, we must keep to the program of violence and make-believe. The doctrine of squaring accounts is precisely as strong as the means of which it makes use. Therefore it is not so much by the means themselves as by the doctrine of severity that we shall triumph and bring all governments into subjection to our super-government. It is enough for them to know that we are merciless for all disobedience to cease.

Far back in ancient times we were the first to cry among the masses of the people the words "Liberty, Equality, Fraternity," words, many times repeated since those days by stupid poll-parrots who from all sides round flew down upon these baits and with them carried away the well-being of the world, true freedom of the individual, formerly so well guarded against the pressure of the mob. The would-be wise men of the Goyim, the intellectuals, could not make anything out of the uttered words in their abstractness; did not note the contradiction of their meaning and interrelation; did not see that in nature there is no equality, cannot be freedom; that Nature herself has established inequality of minds, of characters and capacities, just as immutably as she bas established subordination to her laws: never stopped to think that the mob is a blind thing, that upstarts elected from among it to bear rule are, in regard to the political, the same blind men as the mob itself, that the adept, though he may be a fool, can yet rule, whereas the nonadept, even if he were a genius, understands nothing in the political - to all these things the Govim paid no regard; yet all the time it was based

upon these things that dynastic rule rested: the father passed on to the son a knowledge of the course of political affairs in such ways that none should know it but members of the dynasty and none could betray it to the governed. As time went on the meaning of the dynastic transference of the true position of affairs in the political was lost, and this aided the success of our cause.

In all corners of the earth the words "Liberty, Equality, Fraternity" brought to our ranks, thanks to. our unseen agents, whole legions who bore our banners with enthusiasm. And all the time these words were canker-worms at work boring into the well-being of the Goyim, putting an end everywhere to peace, quiet, solidarity and destroying all the foundations of the Goy States. As you will see later, this helped us to our triumph; it gave us the possibility, among other things, of getting into our hands the master card - the destruction of the privileges, or in other words, of the very existence of the aristocracy of the Goyim, that class which was the only defense peoples and countries had against us. On the ruins of the natural and genealogical aristocracy of the Goyim we have set up the aristocracy of our educated class headed by the aristocracy of money. The qualifications for this aristocracy we have established is wealth, which is dependent upon us, and knowledge, for which our learned elders provide the moving force.

Our triumph has been rendered easier by the fact that in our relations with the men whom we wanted, we have always worked upon the most sensitive chords of the human mind, upon the cash account, upon the cupidity, upon the insatiability for material needs of man; and each one of these human weaknesses, taken alone, is sufficient to paralyze initiative, for it hands over the will of men to the disposition of him who has bought their activities.

The abstraction of freedom has enabled us to persuade the mob in all countries that their government is nothing but the steward of the people who are the owners of the country, and that the steward may be replaced like a worn-out glove.

It is this possibility of replacing the representatives of the people which has placed them at our disposal, and, as it were, given us the power of appointment.

PROTOCOL NO. 2

It is indispensable for our purpose that for us wars, so far as possible, should not result in territorial gains: war will thus be brought on to the economic ground, where the nations will not fail to perceive in the assistance we give, the strength of our predominance, and this state of things will put both sides at the mercy of our international agency; which possesses millions of eyes, ever on the watch and unhampered by any limitations whatsoever. Our international rights will then wipe out national rights, in the proper sense of right, and will rule the nations precisely as the civil law of States rules the relations of their subjects among themselves.

The administrators, whom we shall choose from among the public, with strict regard to their capacities for servile obedience, will not be persons trained in the arts of government, and will therefore easily become pawns in our game in the hands of men of learning and genius who will be their advisers, specialists bred and reared from early childhood to rule the affairs of the whole world. As is well known to you, these specialists of ours have been drawing the information they need for our political plans from the lessons of history, from observations made of the events of every moment as it passes, to fit them for rule. The Govim are not guided by practical use of unprejudiced historical observation, but by theoretical routine without any critical regard for consequent results. We need not, therefore, take any account of them - let them amuse themselves until the hour strikes. or live on hopes of new forms of enterprising pastime, or on the memories of all they have enjoyed. For them let that play the principal part which we have persuaded them to accept as the dictates of science (theory). It is with this object in view that we are constantly, by means of our press, arousing a blind confidence in these theories. intellectuals of the Goyim will puff themselves up with their knowledge and without any logical verification of them will put into effect all the information available from science, which our agency specialists have cunningly pieced together for the purpose of educating their minds in the direction we want.

Do not suppose for a moment that these statements are empty words: think carefully of the successes we arranged for Darwinism,

Marxism, Nietzsche-ism. To us Jews, at any rate, it should be plain to see what a disintegrating importance these directives have had upon the minds of the Goyim.

It is indispensable for us to take account of the thoughts, characters, tendencies of the nations in order to avoid making slips in the political and in the direction of administrative affairs. The triumph of our system, of which the component parts of the machinery may be variously disposed according to the temperament of the peoples met on our way, will fail of success if the practical application of it be not based upon a summing up of the lessons of the past in the light of the present.

In the hands of the States of today there is a great force that creates the movement of thought in the people, and that is the Press. The part played by the Press is to keep pointing out requirements supposed to be indispensable, to give voice to the complaints of the people, to express and create discontent. It is in the Press that the triumph of freedom of speech finds its incarnation. But the Goyim states have not known how to make use of this force; and it has fallen into our hands. Through the Press we have gained the power to influence while remaining ourselves in the shade. Thanks to the Press we have got the gold in our hands, notwithstanding that we have had to gather it out of oceans of blood and tears. But it has paid us, though we have sacrificed many of our people. Each victim on out side is worth in the sight of God a thousand Goyim.

PROTOCOL NO. 3

Today I may tell you that our goal is now only a few steps off. There remains a small space to cross and the whole long path we have trodden is ready now to close its cycle of the Symbolic Snake, by which we symbolize our people. When this ring closes, all the States of Europe will be locked in its coil as in a powerful. vice.

The constitution scales of these days will shortly break down, for we have established them with a certain lack of accurate balance in order that they may oscillate incessantly until they wear through the pivot on which they turn. The Goyim are under the impression that they have welded them sufficiently strong and they have all along kept on

expecting that the scales would come into equilibrium. But the pivots the kings on their thrones - are hemmed in by their representatives, who
play the fool, distraught with their own uncontrolled and irresponsible
power. This power they owe to the terror which has been breathed into
the palaces. As they have no means of getting at their people, into their
very midst, the kings on their thrones are no longer able to come to
terms with them and so strengthen themselves against seekers after
power. We have made a gulf between the farseeing Sovereign Power
and the blind force of the people so that both have lost all meaning, for
like the blind man and his stick, both are powerless apart.

In order to incite seekers after power to a misuse of power we have set all forces in opposition one to another, breaking up their liberal tendencies towards independence. To this end we have stirred up every form of enterprise, we have armed all parties, we have set up authority as a target for every ambition. Of States we have made gladiatorial arenas where a host of confused issues contend.

A little more, and disorders and bankruptcy will be universal.....

Babblers inexhaustible have turned into oratorical contests the sittings of Parliament and Administrative Boards. Bold Journalists and unscrupulous pamphleteers daily fall upon executive officials. Abuses of power will put the final touch in preparing all institutions for their overthrow and everything will fly skyward under the blows of the maddened mob.

All people are chained down to heavy toil by poverty more firmly than ever they were chained by slavery and serfdom; from these, one way and another, they might free themselves, these could be settled with, but from want they will never get away. We have included in the constitution such rights as to the masses appear fictitious and not actual rights. All these so-called "People's Rights" can exist only in idea, an idea which can never be realized in practical life. What is it to the proletariat laborer, bowed double over his heavy toll, crushed by his lot in life, if talkers get the right to babble, if journalists get the right to scribble any nonsense side by side with good stuff, once the proletariat has no other profit out of the constitution save only those pitiful crumbs which we fling them from our table in return for their voting in favor of what we dictate, in favor of the men we place in power, the servants of

our agency. Republican rights for a poor man are no more than a bitter piece of irony, for the necessity he is under of toiling almost all day gives him no present use of them, but on the other hand robs him of all guarantee of regular and certain earnings by making him dependent on strikes by his comrades or lockouts by his masters.

The people under our guidance have annihilated the aristocracy, who were their one and only defense and foster-mother for the sake of their own advantage which is inseparably bound up with the well-being of the people. Nowadays, with the destruction of the aristocracy, the people have fallen into the grips of merciless money-grinding scoundrels who have laid a pitiless and cruel yoke upon the necks of the workers.

We appear on the scene as alleged saviors of the worker from this oppression when we propose to him to enter the ranks of our fighting forces - Socialists. Anarchists, Communists - to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our social masonry. The aristocracy, which enjoyed by law the labor of the workers, was interested in seeing that the workers were well fed, healthy and strong. We are interested in just the opposite - - in the diminution, the killing out of the Goyim. Our power is in the chronic shortness of food and physical weakness of the worker because all that this implies that he is made the slave of our will, and he will not find in his own authorities either strength or energy to set against our will. Hunger creates the right of capital to rule the worker more surely than it was given to the aristocracy by the legal authority of kings.

By want and the envy and hatred which it engenders we shall move the mobs and with their hands we shall wipe out all those who hinder us on our way.

When the hour strikes for our Sovereign Lord of all the World to be crowned it is these same hands which will sweep away everything that might be a hindrance thereto.

The Goyim have lost the habit of thinking, unless prompted by the suggestions of our specialists. Therefore they do not see the urgent necessity of what we, when our kingdom comes, shall adopt at once, namely this, that it is essential to teach in national schools one simple, true piece of knowledge, the basis of all knowledge - the knowledge of the structure of human life, of social existence, which requires division

of labor, and, consequently, the division of men into classes and conditions. It is essential for all to know that owing to difference in the objects of human activity there cannot be any equality, that he who by any act of his compromises a whole class, cannot be equally responsible before the law with him who affects no one but only his own honor. The true knowledge of the structure of society, into the secrets of which we do not admit the Goyim, would demonstrate to all men that the positions and work must be kept within a certain circle, that they may not become source of human suffering, arising from an education which does not correspond with the work which individuals are called upon to do. After a thorough study of this knowledge the peoples will voluntarily submit to authority and accept such position as is appointed them in the State. In the present state of knowledge and the direction we have given to its development the people, blindly believing things in print - cherishes - thanks to promptings intended to mislead and to its own ignorance - a blind hatred towards all conditions which it considers above itself, for it has no understanding of the meaning of class and condition.

This hatred will be still further magnified by the effects of an economic crisis, which will stop dealings on the exchanges and bring industry to a standstill. We shall create by all the secret subterranean methods open to us and with the aid of gold, which is all in our hands, a universal economic crisis whereby we shall drive upon the streets whole mobs of workers simultaneously in all the countries of Europe. These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot.

"Ours" they will not touch, because the moment of attack will be known to us and we shall take measures to protect our own.

We have demonstrated that progress will bring all the *Goyim* to the sovereignty of reason. Our despotism will be precisely that; for it will know how by wise severities to pacify all unrest, to cauterize Liberalism out of all institutions.

When the populace has seen that due to all sorts of concessions and indulgences that are yielded to it in the name of freedom, it has imagined itself to be sovereign lord and has stormed its way to power, then, naturally, like every other blind man whom it has come upon a host of stumbling blocks, it rushes to find a guide but it will never have the sense to return to the former state. It has laid down its plenipotentiary powers at our feet. Remember the French Revolution, to which it was we who gave the name of "Great": the secrets of its preparations are well known to us for it was wholly the work of our hands.

Ever since that time we have been leading the peoples from one disenchantment to another, so that in the end they should turn also from us in favor of that King-Despot of the blood of Zion, whom we are preparing for the world.

At the present day we are, as an international force, invincible, because if attacked by some, we are supported by other States. It is the bottomless rascality of the *Goyim* peoples, who crawl on their bellies to force, but are merciless towards weakness, unsparing to faults and indulgent to crimes, unwilling to bear the contradictions of a free social system but patient unto martyrdom under the violence of a bold despotism - it is those qualities which are aiding us to independence. From the premier-dictators of the present day the Goyim peoples suffer patiently and bear such abuses as for the least of them they would have beheaded twenty kings.

What is the explanation of this phenomenon, this curious unresponsiveness of the masses of the peoples in their attitude towards what would appear to be events of the same order?

It is explained by the fact that these dictators whisper to the peoples through their agents that through these abuses they are inflicting injury on the States with the highest purpose - to secure the welfare of the peoples, the international brotherhood of them all, their solidarity and equality of rights. Naturally they do not tell the peoples that this unification must be accomplished only under our sovereign rule.

And thus, the people condemn the upright and acquit the guilty persuaded ever more and more that it can do whatsoever it wishes. Thanks to this state of things the people are destroying every kind of stability and creating disorders at every step.

The word "freedom" brings out the communities of men to fight against every kind of force, against every kind of authority, even against God and the laws of nature. For this reason we, when we come into our kingdom, shall have to erase this word from the lexicon of life as

implying a principle of brute force which turns mobs into bloodthirsty beasts.

These beasts, it is true, fall asleep again every time when they have drunk their fill of blood, and at such times can easily be riveted into their chains. But if they be not given blood, they will not sleep and continue the struggle.

PROTOCOL NO. 4

Every republic passes through several stages. The first of these is comprised in the early days of mad raging by the blind mob, tossed hither and thither, right and left: the second is demagogy, from which is born anarchy, and that leads inevitably to despotism - not any longer legal and overt, and therefore responsible despotism, but to unseen and secretly hidden yet nevertheless sensibly felt despotism in the hands of some secret organization or other, whose acts are the more unscrupulous inasmuch as it works behind a screen, behind the backs of all sorts of agents, the changing of whom not only does not injuriously affect but actually aids the secret force by saving it, thanks to continual changes, from the necessity of expending its resources on the rewarding of long services.

Who and what is in a position to overthrow an invisible force? And this is precisely what our is. *Gentile* masonry blindly serves a screen for us and our objects, but the plan of action of our force, even its very abiding place, remains for whole people an unknown mystery.

But even freedom might be harmless and have its place in the State economy without injury to the well-being of the peoples if it rested upon the foundation of faith in God, upon the brotherhood of humanity, unconnected with the conception of equality, which is negated by the very laws of creation, for they have established subordination. With such a faith as this, a people might be governed by a wardship of parishes, and would walk contentedly and humbly under the guiding hand of its spiritual pastor submitting to the dispositions of God upon earth. This is the reason why it is indispensable for us to undermine all faith, to tear out of the minds out of the GOYIM the very principle of Godhead and the spirit, and to put in its place arithmetical calculations and material needs.

In order to give the *Goyim* no time to think and take note, their minds must be diverted towards industry and trade. Thus all the nations will be swallowed up in the pursuit of gain and in the race for it will not take note of their common foe. But again, in order that freedom may once for all disintegrate and ruin the communities of the Goyim, we must put industry on a speculative basis: the result of this will be that what is withdrawn from the land by industry will slip through the hands and pass into speculation, that is, to our classes.

The intensified struggle for superiority and shocks delivered to economic life will create, nay, have already created, disenchanted, cold and heartless communities. Such communities will foster a strong aversion towards the higher political and towards religion. Their only guide is gain, that is gold, which they will erect into a veritable cult, for the sake of those material delights which it can give. Then will the hour strike when, not for the sake of attaining the good, not even to win wealth, but solely out of hatred towards the privileged, the lower classes of the *Goyim* will follow our lead against our rivals for power, the intellectuals of the Goyim.

PROTOCOL NO. 5

What form of administrative rule can be given to communities in which corruption has penetrated everywhere, communities where riches are attained only by the clever surprise tactics of semi-swindling tricks; where looseness reigns: where morality is maintained by penal measures and harsh laws but not by voluntarily accepted principles: where the feelings toward faith and country are obliterated by cosmopolitan convictions? What form of rule is to be given to these communities if not that despotism which I shall describe to you later? We shall create an intensified centralization of government in order to grip in our hands all the forces of the community. We shall regulate mechanically all the actions of the political of our subjects by new laws. These laws will withdraw one by one all the indulgences and liberties which have been permitted by the Goyim, and our kingdom will be distinguished by a despotism of such magnificent proportions as to be at any moment and in every place in a position to wipe out any Goyim who oppose us by deed or word.

We shall be told that such a despotism as I speak of is not consistent with the progress of these days, but I will prove to you that it is.

In the times when the peoples looked upon kings on their thrones as on a pure manifestation of the will of God, they submitted without a murmur to the despotic power of kings: but from the day when we insinuated into their minds the conception of their own rights they began to regard the occupants of thrones as mere ordinary mortals. The holy unction of the Lord's Anointed has fallen from the heads of kings in the eye of the people, and when we also robbed them of their faith in God the might of power was flung upon the streets into the place of public proprietorship and was seized by us.

Moreover, the art of directing masses and individuals by means of cleverly manipulated theory and verbiage, by regulations of life in common and all sorts of other quirks, in all which the Goyim understand nothing, belongs likewise to the specialists of our administrative brain. Reared on analysis, observation, on delicacies of fine calculation, in this species of skill we have no rivals, any more than we have either in the drawing up of plans of political actions and solidarity. In this respect the Jesuits alone might have compared with us, but we have contrived to discredit them in the eyes of the unthinking mob as an overt organization, while we ourselves all the while have kept our secret organization in the shade. However, it is probably all the same to the world who is its sovereign lord, whether the head of Catholicism or our despot of the blood of Zion! But to us, the Chosen People, it is very far from being a matter of indifference.

For a time perhaps we might be successfully dealt with by a coalition of the GOYIM of all the world: but from this danger we are secured by the discord existing among them whose roots are so deeply seated that they can never now be plucked up. We have set one against another the personal and national reckonings of the Goyim, religious and race hatreds, which we have fostered into a huge growth in the course of the past twenty centuries. This is the reason why there is not one State which would anywhere receive support if it were to raise its arm, for every one of them must bear in mind that any agreement against us would be unprofitable to itself. We are too strong --- there is no

evading our power. The nations cannot come to even an inconsiderable private agreement without our secretly having a hand in it.

"Per Me reges regnant". ("It is through me that Kings reign.") And it was said by the prophets that we were chosen by God Himself to rule over the whole earth. God has endowed us with genius that we may be equal to our task. Were genius in the opposite camp it would still struggle against us, but even so a newcomer is no match for the oldestablished settler; the struggle would be merciless between us, such a fight as the world has never yet seen. Aye, and the genius on their side would have arrived too late. All the wheels of the machinery of all States go by the force of the engine, which is in our hands, and that engine of the machinery of States is gold. The science of political economy invented by our learned elders has for long past been giving royal prestige to capital.

Capital, if it is to co-operate untrammeled, must be free to establish a monopoly of industry and trade: this is already being put in execution by an unseen hand in all quarters of the world. This freedom will give political force to those engaged in industry, and that will help to oppress the people. Nowadays it is more important to disarm the peoples than to lead them into war; more important to use for our advantage the passions which have burst into flames than to quench their fire; more important to catch up and interpret the ideas of others to suit ourselves than to eradicate them. The principal object of our directorate consists in this: to debilitate the public mind by criticism to lead it away from serious reflections calculated to arouse resistance; to distract the forces of the mind towards a sham fight of empty eloquence.

In all ages the peoples of the world, equally with individuals, have accepted words for deeds, for they are content with a show and rarely pause to note, in the public arena, whether promises are followed by performance. Therefore, we shall establish show institutions which will give eloquent proof of their benefit to progress.

We shall assume to ourselves the liberal physiognomy of all parties, of all directions, and we shall give that physiognomy a voice in orators who will speak so much that they will exhaust the patience of their hearers and produce an abhorrence of oratory.

In order to put public opinion into our hands we must bring it into a state of bewilderment by giving expression from all sides to so many contradictory opinions and for such length of time as will suffice to make the GOYIM lose their heads in the labyrinth and come to see that the best thing is to have no opinion of any kind in matters political, which it is not given to the public to understand, because they are understood only by him who guides the public. This is the first secret.

The second secret requisite for the success of our government is comprised in the following: To multiply to such an extent national failings, habits, passions, conditions of civil life, that it will be impossible for anyone to know where he is in the resulting chaos, so that the people in consequence will fail to understand one another. This measure will also serve us in another way, namely, to sow discord in all parties, to dislocate all collective forces which are still unwilling to submit to us, and to discourage any kind of personal initiative which might in any degree hinder our affair. There is nothing more dangerous than personal initiative: if it has genius behind it, such initiative can do more than can be done by millions of people among whom we have sown discord. We must so direct the education of the Goyim communities that whenever they come upon a matter requiring initiative they may drop their hands in despairing impotence. The strain which results from freedom of action saps the forces when it meets with the freedom of another. From this collision arise grave moral shocks, disenchantments, failures. By all these means we shall so wear down the GOYIM that they will be compelled to offer us international power of a nature that by its position will enable us without any violence gradually to absorb all the State forces of the world and to form a Super-Government. In place of the rulers of today we shall set up a bogey which will be called the Super-Government Administration. Its hands will reach out in all directions like nippers and its organization will be of such colossal dimensions that it cannot fail to subdue all the nations of the world.

PROTOCOL NO. 6

We shall soon begin to establish huge monopolies, reservoirs of colossal riches, upon which even large fortunes of the Goyim will depend to such an extent that they will go to the bottom together with the credit of the States on the day after the political smash

You gentlemen here present who are economists, just strike an estimate of the significance of this combination!

In every possible way we must develop the significance of our Super-Government by representing it as the Protector and Benefactor of all those who voluntarily submit to US.

The aristocracy of the *Goyim* as a political force, is dead -- we need not take it into account; but as landed proprietors they can still be harmful to us from the fact that they are self-sufficing in the resources upon which they live. It. is essential therefore for us at whatever cost to deprive them of their land. This object will be best attained by increasing the burdens upon landed property in loading lands with debt. These measures will check landholding and keep it in a state of humble and unconditional submission.

The aristocrats of the Goyim, being hereditarily incapable of contenting themselves with little, will rapidly burn up and fizzle out. At the same time we must intensively patronize trade and industry, but, first and foremost, speculation, the part played by which is to provide a counterpoise to industry: the absence of speculative industry will multiply capital in private bands and will serve to restore agriculture by freeing the land from indebtedness to the land banks. What we want is that industry should drain off from the land both labor and capital and by means of speculation transfer into our hands all the money of the world, and thereby throw all the Goyim into the ranks of the proletariat. Then the Goyim will bow down before us, if for no other reason but to get the right to exist.

To complete the ruin of the industry of the Goyim we shall bring to the assistance of speculation the luxury which we have developed among the Goyim, that greedy demand for luxury which is swallowing up everything. We shall raise the rate of wages which, however, will not bring any advantage to the workers, for at the same time, we shall produce a rise in prices of the first necessaries of life,

alleging that it arises from the decline of agriculture and cattle-breeding: we shall further undermine artfully and deeply sources of production, by accustoming the workers to anarchy and to drunkenness and side by side therewith taking all measure to extirpate from the fact of the earth all the educated forces of the Goyim.

In order that the true meaning of things may not strike the Goyim before the proper time we shall mask it under an alleged ardent desire to serve the working classes and the great principles of political economy about which our economic theories are carrying on an energetic propaganda.

PROTOCOL NO. 7

.The intensification of armaments, the increase of police forces are all essential for the completion of the aforementioned plans. What we have to get at is that there should be in all the States of the world, besides ourselves, only the masses of the proletariat, a few millionaires devoted to our interests, police and soldiers.

Throughout all Europe, and by means of relations with Europe, in other continents also, we must create ferments, discords and hostility. Therein we gain a double advantage. In the first place we keep in check all countries, for they well know that we have the power whenever we like to create disorders or to restore order. All these countries are accustomed to see in us an indispensable force of coercion. In the second place, by our intrigues we shall tangle up all the threads which we have stretched into the cabinets of all States by means of the political, by economic treaties, or loan obligations. In order to succeed in this we must use great cunning and penetration during negotiations and agreements, but, as regards what is called the "official language," we shall keep to the opposite tactics and assume the mask of honesty and compliance. In this way the peoples and governments of the Govim, whom we have taught to look only at the outside whatever we present to their notice will still continue to accept us as the benefactors and saviors of the human race.

We must be in a position to respond to every act of opposition by war with the neighbors of that country which dares to oppose us: but if these neighbors should also venture to stand collectively together against us, then we must offer resistance by a universal war.

The principal factor of success in the political is the secrecy of its undertakings: the word should not agree with the deeds of the diplomat.

We must compel the governments of the Goyim to take action in the direction favored by our widely-conceived plan, already approaching the desired consummation, by what we shall represent as public opinion, secretly prompted by us through the means of that so-called "Great Power" - the Press, which, with a few exceptions that may be disregarded, is already entirely in our hands.

In a word, to sum up our system of keeping the governments of the *Goyim* in Europe in check, we shall show our strength to one of them by terrorist attempts and to all, if we allow the possibility of a general rising against us respond with the guns of America or China or Japan.

PROTOCOL NO. 8

We must arm ourselves with all the weapons which our opponents might employ against us. We must search out in the very finest shades of expression and the knotty points of the lexicon of law justification for those cases where we shall have to pronounce judgments that might appear abnormally audacious and unjust, for it is important that these resolutions should be set forth in expressions that shall seem to be the most exalted moral principles cast into legal form. Our directorate must surround itself with all these forces of civilization among which it will have to work. It will surround itself with publicists, practical jurists, administrators, diplomats and, finally, with persons prepared by a special super-educational training in our special schools. These persons will have cognizance of all the secrets of the social structure, they will know all the languages that can be made up by political alphabets and words; they will be made acquainted with the whole underside of human nature, with all its sensitive chords on which they will have to play. These chords are the cast of mind of the Goyim, their tendencies, shortcomings, vices and qualities, the particularities of classes and conditions. Needless to say that the talented assistants of

authority, of whom I speak, will be taken not from among the *Goyim*, who are accustomed to perform their administrative work without giving themselves the trouble to think what its aim is, and never consider what it is needed for. The administrators of the *Goyim* sign papers without reading them, and they serve either for mercenary reasons or from ambition.

We shall surround our government with a whole world of economists. That is the reason why economic sciences form the principal subject of the teaching given to the Jews. Around us again will be a whole constellation of bankers, industrialists, capitalists and the main thing - millionaires, because in substance everything will be settled by the question of figures.

For a time, until there will no longer be any risk in entrusting responsible posts in our States to our brother Jews, we shall put them in the hands of persons whose past and reputation are such that between them and the people lies an abyss, persons who, in case of disobedience to our instructions, must face criminal charges or disappear - this in order to make them defend our interests to their last gasp.

PROTOCOL NO. 9

In applying our principles let attention be paid to the character of the people in whose country you live and act; a general, identical application of them, until such time as the people shall have been reeducated to our pattern, cannot have success. But by approaching their application cautiously you will see that not a decade will pass before the most stubborn character will change and we shall add a new people to the ranks of those already subdued by us.

The words of the liberal, which are in effect the words of our masonic watchword, namely, "Liberty, Equality, Fraternity," will, when we come into our kingdom, be changed by us into words no longer of a watchword, but only an expression of idealism, namely, into: "The right of liberty, the duty of equality, the ideal of brotherhood." That is how we shall put it, - and so we shall catch the bull by the horns...... De facto we have already wiped out every kind of rule except our own, although de jure there still remain a good many of them. Nowadays, if any States raise a protest against us it is only pro forma at our

discretion and by our direction, for their anti-Semitism is indispensable to us for the management of our lesser brethren. I will not enter into further explanations, for this matter has formed the subject of repeated discussions amongst us,

For us there are no checks to limit the range of out activity. Our Super-Government subsists in extra-legal conditions which are described in the accepted terminology by the energetic and forcible word - Dictatorship. I am in a position to tell you with a clear conscience that at the proper time we, the lawgivers, shall execute judgment and sentence, we shall slay and we shall spare, we, as head of all our troops, are mounted on the steed of the leader. We rule by force of will, because in our hands are the fragments of a once powerful party, now vanquished by us. And the weapons in our hands are limitless ambitions, burning greed, merciless vengeance, hatreds and malice.

It is from us that the all-engulfing terror proceeds. We have in our service persons of all opinions, of all doctrines, restorating monarchists, demagogues, socialists, communists, and utopian dreamers of every kind. We have harnessed them all to the task: each one of them on his own account is bring away at the last remnants of authority, is striving to overthrow all established form of order. By these acts all States are in torture; they exhort to tranquillity, are ready to sacrifice everything for peace: but we will not give them peace until they openly and with submission acknowledge our international Super-Government.

The people have raised a howl about the necessity of settling the question of Socialism by way of an international agreement. Division into fractional parties has given them into our hands, for, in order to carry on a contested struggle one must have money, and the money is all in our hands.

We might have reason to apprehend a union between the "clear-sighted" force of the Goy kings on their thrones and the "blind" force of the Goy mobs, but we have taken all the needful measure against any such possibility: between the one and the other force we have erected a bulwark in the shape of a mutual terror between them. In this way the blind force of the people remains our support and we, and we only, shall provide them with a leader and, of course, direct them along the road that leads to our goal.

In order that the hand of the blind mob may not free itself from our guiding hand, we must every now and then enter into close communion with it, if not actually in person, at any rate through some of the most trusty of our brethren. When we are acknowledged as the only authority we shall discuss with the people personally on market places, and we shall instruct them on questions of the political in such wise as may turn them in the direction that suits us

Who is going to verify what is taught in the village schools? But what an envoy of the government or a king on his throne himself may say cannot but become immediately known to the whole State, for it will be spread abroad by the voice of the people.

In order not to annihilate the institutions of the Goyim before it is time we have touched them with craft and delicacy, and have taken hold of the ends of the springs which move their mechanism. These springs lay in a strict but just sense of order; we have replaced them by the chaotic license of Liberalism. We have got our hands into the administration of the law, into the conduct of elections, into the press, into liberty of the person, but principally into education and training as being the cornerstones of a free existence.

We have fooled, bemused and corrupted the youth of the Goyim by rearing them in principles and theories which are known to us to be false although it is by us that they have been inculcated.

Above the existing laws without substantially altering them, and by merely twisting them into contradictions of interpretations, we have erected something grandiose in the way of results. These results found expression first in the, fact that the *interpretations masked the laws*: afterwards they entirely hid them from the eyes of the governments owing to the impossibility of making anything out of the tangled web of legislation.

This is the origin of the theory of course, of arbitration.

You may say that the Goyim will rise upon us, arms in hand, if they guess what is going on before the time comes; but in the West we have against this a maneuver of such appalling terror that the very stout hearts quail - the undergrounds, metropolitains, those subterranean corridors which, before the time comes, will be driven under all the capitals and from whence those capitals will be blown into the air with all their organizations and archives.

PROTOCOL NO. 10

Today I begin with a repetition of what I said before, and I beg you to bear in mind that governments and peoples are content in the political with outside appearances. And how, indeed, are the Goyim to perceive the underlying meaning of things when their representatives give the best of their energies to enjoying themselves?

In our policy it is of the greatest importance to take cognizance of this detail; it will be of assistance to us when we come to consider the division of authority, freedom of speech, of the press, of religion (faith), of the law of association, of equality before the law, of the inviolability of property, of the dwelling, of taxation (the idea of concealed taxes), of the reflex force of the laws. All these questions are such as ought not to be touched upon directly and openly before the people. In cases where it is indispensable to touch upon them they must not be categorically named, it must merely be declared without detailed exposition that the principles of contemporary law are acknowledged by us. The reason of keeping silence in this respect is that by not naming a principle we leave ourselves freedom of action, to drop this or that out of it without attracting notice; if they were all categorically named they would all appear to have been already given.

The mob cherishes a special affection and respect for the geniuses of political power and accepts all their deeds of violence with the admiring response: "rascally, well, yes, it is rascally, but it's clever! a trick, if you like, but how craftily played, how magnificently done, what impudent audacity!"....

(Note the current -1998- admiration many Americans seem to have for President Bill Clinton, probably the most unsavory character ever to occupy the White House.)

We count upon attracting all nations to the task of erecting the new fundamental structure, the project for which has been drawn up by us. This is why, before everything, it is indispensable for us to arm ourselves and to store up in ourselves that absolutely reckless audacity and irresistible might of the spirit which in the person of our active workers will break down all hindrances on our way.

When we have accomplished our coup d'etat we shall say then to the various peoples: "Everything has gone terribly badly, all have been worn out with sufferings. We are destroying the causes of your torment - nationalities, frontiers, differences of coinages. You are at liberty, of course, to pronounce sentence upon us, but can it possibly be a just one if it is confirmed by you before you make any trial of what we are offering you. ... Then the mob will exalt us and bear us upon their hands in a unanimous triumph of hopes and expectations. Voting, which we have made the instrument will set us on the throne of the world by teaching even the very smallest units of members of the human race to vote by means of meetings and agreements by groups, will then have served its purposes and will play its part then for the last time by a unanimity of desire to make close acquaintance with us before condemning us.

To secure this we must have everybody vote without distinction of classes and qualifications, in order to establish an absolute majority, which cannot be got from the educated and propertied classes. In this way, by inculcating in all a sense of self-importance, we shall destroy among the Goyim the importance of the family and its educational value and remove the possibility of individual minds splitting off, for the mob, handled by us, will not let them come to the front nor even give them a hearing; it is accustomed to listen to us only who pay it for obedience and attention. In this way we shall create a blind, mighty force which will never be in a position to move in any direction without the guidance of our agents set at its head by us as leaders of the mob. The people will submit to this regime because it will know that upon these leaders will depend its earnings, gratifications and the receipt of all kinds of benefits.

A scheme of government should come ready made from one brain, because it will never be clinched firmly if it is allowed to be split into fractional parts in the minds of many. It is allowable, therefore, for us to have cognizance of the scheme of action but not to discuss it lest we disturb its artfulness, the interdependence of its component parts, the practical force of the secret meaning of each clause. To discuss and make alterations in a labor of this kind by means of numerous elections,

impress upon it the stamp of all rationality and misunderstandings which have failed to penetrate the depth and nexus of its plottings. We want our schemes to be forcible and suitably concocted. Therefore WE OUGHT NOT TO FLING THE WORK OF

GENIUS OF OUR GUIDE to the fangs of the mob or even of \blacksquare select company.

These schemes will not turn existing institutions upside-down just yet. They will only affect changes in their economy and consequently in the whole combined movement of their progress, which will thus be directed along the paths laid down in our schemes.

Under various names there exists in all countries approximately one and the same thing. Representation, Ministry, Senate, State Council, Legislative and Executive Corps. I need not explain to you the mechanism of the relation of these institutions to one another, because you are aware of all that; only take note of the fact that each of the above-named institutions corresponds to some important function of the State, and I would beg you to remark that the word "important" I apply not to the institution but to the function, consequently it is not the institutions which are important but their functions. These institutions have divided up among themselves all the functions of government -administrative, legislative, executive, wherefore they have come to operate as do the organs in the human body. If we injure one part in the machinery of State, the State falls sick, like a human body, and..... will die.

When we introduced into the State organism the poison of Liberalism its whole political complexion underwent a change. States have been seized with a mortal illness blood-poisoning. All that remains is to await the end of their death agony. Liberalism produced Constitutional States, which took the place of what was the only safeguard of the Goyim, namely, Despotism; and a constitution, as you well know, is nothing else but a school of discords, misunderstandings, quarrels, disagreements, fruitless party agitations, party whims - in a word, a school of everything that serves to destroy the personality of State activity. The tribune of the "talkeries" has, no less effectively than the Press, condemned the rulers to inactivity and irnpotence, and thereby rendered them useless and superfluous, for which reason indeed they have been in many countries deposed. Then it was that the era of republics became possible of realization; and then it was that we replaced the ruler by a caricature of a government - by a president, taken from the mob, from the midst of our puppet creatures, our

slaves. This was the foundation of the mine which we have laid under the Goy people, I should rather say, under the Goy peoples.

In the near future we shall establish the responsibility of presidents.

By that time we shall be in a position to disregard forms in carrying through matters for which our impersonal puppet will be responsible. What do we care of the ranks of those striving for power should be thinned, if there should arise a deadlock from' the impossibility of finding presidents, a deadlock which will finally disorganize the country?

In order that our scheme may produce this result we shall arrange elections in favor of such presidents as have in their past some dark, undiscovered stain, some "Panama" or other - then they will be trustworthy agents for the accomplishment of our plans out of fear of revelations and from the natural desire of everyone who has attained power, namely, the retention of the privileges, advantages and honor connected with the office of president. The chamber of deputies will provide cover for, will protect, will elect presidents, but we shall take from it the right to propose new, or make changes in existing laws, for this right will be given by us to the responsible president, a puppet in our bands. Naturally, the authority of the president will then become a target for every possible form of attack, but we shall provide him with a means of self-defense in the right of an appeal to the people, for the decision of the people over the heads of their representatives, that is to say, an appeal to that same blind slave of ours - the majority of the mob. Independently of this we shall invest the president with the right of declaring a state of war. We shall justify this last right on the ground that the president as chief of the whole army of the country must have it at his disposal, in case of need for the defense of the new republican constitution, the right to defend which will belong to him as the responsible representative of this constitution.

It is easy to understand that in these conditions the key of the shrine will lie in our hands, and no one outside ourselves will any longer direct the force of legislation.

Besides this we shall, with the introduction of the republican constitution, take from the Chamber the right of interpolation on government measures, on the pretext of preserving secrecy, and, further,

we shall by the new constitution reduce the number of representatives to minimum, thereby proportionately reducing political passions and the passion for politics. If, however, they should, which is hardly to be expected, burst into flame, even in this minimum, we shall nullify them by stirring appeal and a reference to the majority of the whole people..... Upon the president will depend the appointment of presidents and vice-presidents of the Chamber and the Senate. Instead of constant sessions -of Parliaments we shall reduce their sittings to a few months. Moreover, the president, as chief of the executive power, will have the right to summon and dissolve Parliament, and, in the latter case, to prolong the time for the appointment of a new parliamentary assembly. But in order that the consequences of all these acts which in substance are illegal, should not, prematurely for our plans, fall upon the responsibility established by us of the president, we shall instigate ministers and other officials of the higher administration about the president to evade his dispositions by taking measures of their own, for doing which they will be made the scapegoats in his place. This part we especially recommend to be given to be played by the Senate, the Council of State, or the Council of Ministers, but not to an individual official

The president will, at our discretion, interpret the sense of such of the existing laws as admit of various interpretation; he will further annul them when we indicate to him the necessity to do so, besides this, he will have the right to propose temporary laws, and even new departures in the government constitutional working, the pretext both for the one and the other being the requirements for the supreme welfare of the State.

By such measures we shall obtain the power of destroying little by little, step by step, all that at the outset when we enter on our rights, we are compelled to introduce into the constitutions of States to prepare for the transition to an imperceptible abolition of every kind of constitution, and then the time is come to turn every form of government into our despotism.

The recognition of our despot may also come before the destruction of the constitution; the moment for this recognition will come when the peoples, utterly wearied by the irregularities and incompetence - a matter which we shall arrange for - of their rulers, will

clamor: "Away with them and give us one king over all the earth who will unite us and annihilate the causes of discords frontiers, nationalities, religions, State debts - who will give us peace and quiet, which we cannot find under our rulers and representatives."

But you yourselves perfectly well know that to produce the possibility of the expression of such wishes by all the nations it is indispensable to trouble in all countries the people's relations with their governments so as to utterly exhaust humanity with dissension, hatred, struggle, envy and even by the use of torture, by starvation, BY THE INOCULATION OF DISEASES, by want, so that the GOYIM see no other issue than to take refuge in our complete sovereignty in money and in all else.

But if we give the nations of the world a breathing space, the moment we long for is hardly likely ever to arrive.

PROTOCOL NO. 11

The State Council has been, as it were, the emphatic expression of the authority of the ruler: it will be, as the show part of the Legislative Corps, what may be called the editorial committee of the laws and decrees of the ruler.

This, then, is the program of the new constitution. We shall make Law, Right and Justice (1) in the guise of proposals to the Legislative Corps, (2) by decrees of the president under the guise of general regulations, of orders of the Senate and of resolutions of the State Council in the guise of ministerial orders, (3) and in case a suitable occasion should arise - in the form of a revolution in the State.

Having established approximately the *modus agendi* we will occupy ourselves with details of those combinations by which we have still to complete the revolution in the course of the machinery of State in the direction already indicated. By these combinations I mean the freedom of the Press, the right of association, freedom of conscience, the voting principle, and many another that must disappear for ever from the memory of man, or undergo a radical alteration the day after the promulgation of the new constitution. It is only at that moment that we shall be able at once to announce all our orders, for, afterwards, every noticeable alteration will be dangerous, for the following reasons: if this

alteration be brought in with harsh severity and in a sense of severity and limitations, it may lead to a feeling of despair caused by fear of new alterations in the same direction; if, on the other hand, it be brought in a sense of further indulgences it will be said that we have recognized our own wrongdoing and this will destroy the prestige of the infallibility of our authority, or else it will be said that we have become alarmed and are compelled to show a yielding disposition, for which we shall get no thanks because it will be supposed to be compulsory Both the one and the other are injurious to the prestige of the new constitution. What we want is that from the first moment of its promulgation, while the peoples of the world are still stunned by the accomplished fact of the revolution, still in a condition of terror and uncertainty, they should recognize once for all that we are so strong, so unremoveable, so superabundantly filled with power, that in no case shall we take any account of them, and so far from paying any attention to their opinions or wishes, we are ready and able to crush with irresistible power all expression or manifestation thereof at every moment and in every place, that we have seized at once everything we wanted and shall in no case divide our power with them Then in fear and trembling they will close their eyes to everything, and be content to await what will be the end of it all.

The Goyim are a flock of sheep, and we are their wolves. And you know what happens when the wolves get hold of the flock?

There is another reason also why they will close their eyes: for we shall keep promising them to give back all the liberties we have taken away as soon as we have quelled the enemies of peace and tamed all parties

It is not worthwhile to say anything about how long a time they will be kept waiting for this return of their liberties

For what purpose then have we invented this whole policy and insinuated it into the minds of the Goys without giving them any chance to examine its underlying meaning? For what, indeed, if not in order to obtain in a roundabout way what is for our scattered tribe unattainable by the direct road? It is this which has served is the basis for our organization of secret masonry which is not known to, and aims which are not even so much as suspected by, these Goy cattle, attracted by us

into the "Show" army of Masonic Lodges in order to throw dust in the eyes of their fellows.

God has granted to us, His Chosen People, the gift of the dispersion, and, in this which appears in all eyes to be our weakness, has come forth all our strength, which has now brought us to the threshold of sovereignty over all the world.

There now remains not much more for us to build up upon the foundation we have laid.

PROTOCOL NO. 12

The word "freedom," which can be interpreted in various ways, is defined by us as follows:

Freedom is the right to do that which the law allows. This interpretation of the word will at the proper time be of service to us, because all freedom will thus be in our hands, since the laws will abolish or create only that which is desirable for us according to the aforesaid program.

We shall deal with the press in the following way: What is the part played by the press today? It serves to excite and inflame those passions which are needed for our purpose or else it serves selfish ends of parties. It is often vapid, unjust, mendacious, and the majority of the public have not the slightest idea what ends the press really serves. We shall saddle and bridle it with a tight curb; we shall do the same also with all productions of the printing press, for where would be the sense of getting rid of the attacks of the press if we remain targets for pamphlets and books? The produce of publicity, which nowadays is a source of heavy expense owing to the necessity of censoring it, will be turned by us into a very lucrative source of income to our State: we shall lay on it a special stamp tax and require deposits of caution money before permitting the establishment of any organ of the press or of printing offices; these will then have to guarantee our government against any kind of attack on the part of the press. For any attempt to attack us, if such still be possible, we shall inflict fines without mercy. Such measures as stamp tax, deposits, of caution money and fines secured by these deposits, will bring in a huge income to the government. It is true that party organs might not spare money for the sake of publicity, but these we shall shut up at the second attack upon us. No one shall with impunity lay a finger on the aureole of our government infallibility. The pretext for stopping any publication will be the alleged plea that it is agitating, the public mind without occasion or justification. I beg you to note that among those making attacks upon us will also be organs established by us, but they will attack exclusively points that we have pre-determined to alter.

Not a single announcement will reach the public without our control. Even now this is already attained by us inasmuch as all news items are received by a few agencies, in whose offices they are focused from all parts of the world. These agencies will then be already entirely ours and will give publicity only to what we dictate to them.

If already now we have contrived to possess ourselves of the minds of the Goy communities to such an extent that they all come near looking upon the events of the world through the colored glasses of those spectacles we are setting astride their noses: if already now there is not a single State where there exist for us any barriers to admittance into what Goy stupidity calls State secrets: what will our position be then, when we shall be acknowledged supreme lords of the world in the person of our king of all the world.

Let us turn again to the future of the printing press. Everyone desirous of being a publisher, librarian, or printer, will be obliged to provide himself with the diploma instituted therefor, which, in case of any fault, will be immediately impounded. With such measures the instrument of thought will become an educational means in the hands of our government, which will no longer allow the mass of the nation to be led astray in by-ways and fantasies about the blessings of progress. Is there any one of us who does not know that these phantom blessings are the direct roads to foolish imaginings which give birth to anarchical relations of men among themselves and towards authority, because progress, or rather the idea of progress, has introduced the conception of every kind of emancipation, but has failed to establish its limits . . . All the so-called liberals are anarchists, if not in fact, at any rate in thought. Every one of them is hunting after phantoms of freedom, and falling exclusively into license, that is, into the anarchy of protest for the sake of protest.

We turn to the periodical press. We shall impose on it, as on all printed matter, stamp taxes per sheet and deposits of caution-money, and books of less than 30 sheets will pay double. We shall reckon them as pamphlets in order, on the one hand, to reduce the number of magazines, which are the worst form of printed poison, and, on the other, in order that this measure may force writers into such lengthy productions that they will be little read especially as they will be costly. At the same time what we shall publish ourselves to influence mental development in the direction laid down for our profit will be cheap and will be read voraciously. The tax will bring vapid literary ambitions within bounds and the liability to penalties will make literary men dependent upon us. And if there should be any found who are desirous of writing against us, they will not find any person eager to print their productions. Before accepting any production for publication in print the publisher or printer will have to apply to the authorities for permission to do so. Thus we shall know beforehand of all tricks preparing against us and shall nullify them by getting ahead with explanations on the subject treated of.

Literature and journalism are two of the most important educational forces, and therefore our government will become proprietor of the majority of the journals. This will neutralize the injurious influence of the privately owned press and will put us in possession of the tremendous influence upon the public mind. . . . If we give permit for ten journals, we shall ourselves found thirty, and so on the same proportion. This, however, must in no wise be suspected by the public. For which reason all journals published by us will be of the most opposite, in appearance, tendencies and opinions, thereby creating confidence in us and bringing over to us our quite unsuspicious opponents, who will thus fall into our trap and be rendered harmless.

In the front rank will stand organs of an official character. They will always stand guard over our interests, and therefore their influence will be comparatively insignificant.

In the second rank will be the semi-official organs, whose part it will be to attract the tepid and indifferent.

In the third rank we shall set up our own, to all appearance, opposition, which,- in at least one of its organs, will present what looks

like the very antipodes to us. Our real opponents at heart will accept this simulated opposition as their own and will show us their cards.

All our newspapers will be of all possible complexions - aristocratic, republican, revolutionary, even anarchical -for so long, of course, as the constitution exists..... Like the Indian idol Vishnu they will have a hundred hands, and every one of them will have a finger on any one of the public opinions as required. When a pulse quickens these hands will lead opinion in the direction of our aims, for an excited patient loses all power of judgment and easily yields to suggestion. Those fools who will think they are repeating the opinion of a newspaper of their own camp will be repeating our opinion or any opinion that seems desirable for us. In the vain belief that they are following the organ of their party they will in fact follow the flag which we hang out for them.

In order to direct our newspaper militia in this sense we must take especial and minute care in organizing this matter. Under the title of central department of the press we shall institute literary gatherings at which our agents will without attracting attention issue the orders and watchwords of the day. By discussing and controverting, but always superficially, without touching the essence of the matter, our organs will carry on a sham fight fusillade with the official newspapers solely for the purpose of giving occasion for us to express ourselves more fully than could well be done from the outset in official announcements, whenever, of course, that is to our advantage.

These attacks upon us will also serve another purpose, namely, that our subjects will be convinced of the existence of full freedom of speech and so give our agents an occasion to affirm-that all-organs which oppose us are empty babblers, since they are incapable of finding any substantial objections to our orders.

Methods of organization like these, imperceptible to the public eye but absolutely sure, are the best calculated to succeed in bringing the attention and the confidence of the public to the side of our government. Thanks to such methods we shall be in a position as from time to time may be required, to excite or to tranquilize the public mind on political questions, to persuade or to confuse, printing now truth, now lies, facts or their contradictions, according as they may be well or ill received, always very cautiously feeling our ground before stepping

upon it. - . We shall have a sure triumph over our opponents since they will not have at their disposition organs of the press in which they can give full and final expression to their views owing to the aforesaid methods of dealing with the press. We shall not even need to refute them except very superficially.

Trial shots like these, fired by us in the third rank of our press, in case of need, will be energetically refuted by us in our semi-official

organs.

Even nowadays, already, to take only the French press, there are forms which reveal masonic solidarity in acting on the watchword: all organs of the press are bound together by professional secrecy; like the augurs of old, not one of their numbers will give away the secret of his sources of information unless it be resolved to make announcement of them. Not one journalist will venture to betray this secret, for not one of them is ever admitted to practice literature unless his whole past has some disgraceful sore or other... These sores would be immediately revealed. So long as they remain the secret of a few the prestige of the journalist attracts the majority of the country - the mob follow after him with enthusiasm.

Our calculations are especially extended to the provinces. It is indispensable for us to inflame there those hopes and impulses with which we could at any moment fall upon the capital, and we shall, represent to the capitals that these expressions are the independent hopes and impulses of the provinces. Naturally, the source of them will be always one and the same - ours. What we need is that, until such time as we are in the plenitude of power, the capitals should find themselves stifled by the provincial opinion of the nation, i.e., of majority arranged by our agency. What we need is that at the psychological moment the capitals should not be in a position to discuss an accomplished fact for the simple reason, if for no other, that it has been accepted by the public opinion of a majority in the provinces.

When we are in the period of the new regime transitional to that of our assumption of full sovereignty we must not admit any revelations by the press of any form of public dishonesty it is necessary that the new regime should be thought to have so perfectly contented everybody that even criminality has disappeared Cases of

the manifestation of criminality should remain known only to their victims and to chance witnesses - no more.

PROTOCOL NO. 13

The need for daily bread forces the Goyim to keep silence and be our humble servants. Agents taken on to our press from among the Goyim will at our orders discuss anything which it is inconvenient for us to issue directly in official documents, and we meanwhile, quietly amid the din of the discussion so raised, shall simply take and carry through such measures as we wish and then offer them to the public as an accomplished fact. No one will dare to demand the -abrogation of a matter once settled, all the more so as it will be represented as an improvement...... And immediately the press will distract the current of thought towards new questions (have we not trained people always to be seeking something new?) Into the discussions of these new questions will throw themselves those of the brainless dispensers of fortunes who are not able even now to understand that they have not the remotest conception about the matters which they undertake to discuss. Questions of the political are unattainable for any save those who have guided it already for many ages, the creators.

From all this you will see that in securing the opinion of the mob we are only facilitating the working of our machinery, and you may remark that it is not for actions but for words issued by us on this or that question that we seem to seek approval. We are constantly making public declaration that we are guided in all our undertakings by the hope, joined to the conviction, that we are serving the common weal.

In order to distract people who may be too troublesome from discussions of questions of the political we are now putting forward what we allege to be new questions of the political, namely, questions of industry. In this sphere let them discuss themselves silly! The masses are agreed to remain inactive, to take a rest from what they suppose to be political activity (which we trained them to in order to use them as a means of combating the Goy governments) only on condition of being found new employment, in which we are prescribing them something that looks like the same political object. In order that the masses themselves may not guess what they are about we further distract them

with amusements, games, pastimes, passions, people's palaces... Soon we shall begin through the press to propose competitions in art, in sport of all kinds: these interests will finally distract their minds from questions in which we should find ourselves compelled to oppose them. Growing more and more unaccustomed, to reflect and form any opinions of their own, people will begin to talk in the same tone as we, because we alone shall be offering them new directions for thought. of course through such persons as will not be suspected of solidarity with us

The part played by the liberals, utopian dreamers, will be finally played out when our government is acknowledged. Till such time they will continue to do us good service. Therefore we shall continue to direct their minds to all sorts of vain conceptions of fantastic theories, new and apparently progressive: for have we not with complete success turned the brainless heads of the *Goyim* with progress, till there it not among the *Goyim* one mind able to perceive that under this work lies a departure from truth in all cases where it is not a question of material inventions, for truth is one, and in it there is no place for progress. Progress, like a fallacious idea, serves to obscure truth so that none may know it except us, the Chosen of God, its guardians.

When we come into our kingdom our orators will expound great problems which have turned humanity upside down in order to bring it at the end under our beneficent rule.

Who will ever suspect then that all these peoples were stagemanaged by us according to political plan which no one has so much as guessed at in the course of many centuries?

PROTOCOL NO. 14

When we come into our kingdom it will be undesirable for us that there should exist any other religion than ours of the One God with whom our destiny is bound up by our position as the Chosen People and through whom our same destiny is united with the destinies of the world. We must therefore sweep away all other forms of belief. If this gives birth to the atheists whom we see today, it will not, being only transitional stage, interfere with our views, but will serve as a warning for those generations which will hearken to our preaching of the religion

of Moses, that, by its stable and thoroughly elaborated system has brought all the peoples of the world into subjection to us. Therein we shall emphasize its mystical right, on which, as we shall say, all its educational power is based. . . . Then at every possible opportunity we shall publish articles in which we shall make comparisons between our beneficent rule and those of past ages. The blessings of tranquillity, though it be a tranquillity forcibly brought about by centuries of agitation, will throw into higher relief the benefits to which we shall point. The errors of the Goyim governments will be depicted by us in the most vivid hues. We shall implant such an abhorrence of them that the peoples will prefer tranquillity in a state of serfdom to those rights of vaunted freedom which have tortured humanity and exhausted the very sources of human existence, sources which have been exploited by a mob of rascally adventurers who know not what they do Useless changes of forms of government to which we instigated the GOYIM when we were undermining their state structures, will have so wearied the peoples by that time that they will prefer to suffer anything under us rather than run the risk of enduring again all the agitations and miseries they have gone through.

At the same time we shall not omit to emphasize the historical mistakes of the Goy governments-which have tormented humanity for so many centuries by their lack of understanding of everything that constitutes the true good of humanity in their chase after fantastic schemes of social blessings, and have never noticed that these schemes kept on producing a worse and never a better state of the universal relations which are the basis of human life.

The whole force of our principles and methods will lie in the fact that we shall present them and expound them as a splendid contrast to the dead and decomposed old order of things in social life.

Our philosophers will discuss all the shortcomings of the various beliefs of the Goyim, but no one will ever bring under discussion our faith from its true point of view since this will be fully learned by none save ours, who will never dare to betray its secrets.

In countries known as progressive and enlightened we have created senseless, filthy, abominable literature. For some time after our entrance to power we shall continue to encourage its existence in order to provide a telling relief by contrast to the speeches and party

programs, which will be distributed from exalted quarters of ours.... Our wise men, trained-to become leaders of the Goyim, will compose speeches, projects, memoirs, articles, which will be used by us to influence the minds of the Goyim, directing them towards such understanding and forms of knowledge as have been determined by us.

PROTOCOL NO. 15

When we at last definitely come into our kingdom by the aid of coups d'etat prepared everywhere for one and the same day, after the worthlessness of all existing forms of government has been definitely acknowledged (and not a little time will pass before that comes about, perhaps even a whole century) we shall make it our task to see that against us-such things as plots shall no longer exist. With this purpose we shall slay without mercy all who take arms (in hand) to oppose our coming into our kingdom. Every kind of new institution of anything like a secret society will also be punished with death, those of them which are now in existence, are known to us, serve us and have served us, we shall disband and send into exile to continents far removed from Europe. In this way we shall proceed with those GOY masons who know too much; such of these as we may for some reason spare will be kept in constant fear of exile. We shall promulgate a law making all former members of secret societies liable to exile from Europe as the center of our rule.

Resolutions of our government will be final, without appeal. In the Goy societies, in which we have planted and deeply rooted discord and Protestantism, the only possible way of restoring order is to employ merciless measures that prove the direct force of authority: no regard must be paid to the victims who fall, they suffer for the well-being of the future. The attainment of that well-being, even at the expense of sacrifices, is the duty of any kind of government that acknowledges as justification for its existence not only its privileges but its obligations. The principal guarantee of stability of rule is to confirm the aureole of power, and this aureole is attained only by such a majestic inflexibility of might as shall carry on its face the emblems of in-violability from mystical causes from the choice of God. Such was, until recent times, the Russian autocracy, the one and only serious foe we had in the

world, without counting the Papacy. Bear in mind the example when Italy, drenched with blood, never touched a hair of the head of Sulla who had poured forth that blood: Sulla enjoyed an apotheosis for his might in the eyes of the people, though they had been torn in pieces by him, but his intrepid return to Italy ringed him round with inviolability. The people do not lay a finger on him who hypnotizes them by his daring and strength of mind.

Meantime, however, until we come into our kingdom, we shall act in the contrary way: we shall create and multiply free masonic lodges in all the countries of the world, absorb into them all who may become or who are prominent in public activity, for in these lodges we shall find our principal intelligence office and means of influence. All these lodges we shall bring under one central administration, known to us alone and to all others absolutely unknown, which will be composed of our learned elders. The lodges will have their representatives who will serve to screen the above-mentioned administration of masonry and from whom will issue the watchword and program. In these lodges we shall tie together the knot which binds' together all revolutionary and liberal elements. Their composition will be made up of all strata .of society. The most secret political plots will be known to us and will fall under our guiding hands on the very day of their conception. Among the members of these lodges will be almost all the agents of international and national police since their service is for us irreplaceable in the respect. that the police is in a position not only to use its own particular measures with the insubordinate, but also to screen our activities and provide pretexts for discontents, et cetera.

The class of people who most willingly enter into secret societies are those who live by their wits, careerists. and in general people, mostly light-minded, with whom we shall have no difficulty in dealing and in using to wind up the mechanism of the machine devised by us. If this world grows agitated the meaning of that will be that we have had to stir it up in order to break up its too great solidarity. But if there should arise in its midst a plot, then at the head of that plot will be no other than one of our most trusted servants. It is natural that we and no other should lead Masonic activities, for we know whither we are leading, we know the final goal of every form of activity whereas the Goyim have knowledge of nothing, not even of the immediate effect of

action; they put before themselves, usually, the momentary reckoning of the satisfaction of their self-opinion in the accomplishment of their thought without even remarking that the very conception never belonged to their initiative but to our instigation of their thought....

The Goyim enter the lodges out of curiosity or in the hope by their means to get a nibble at the public pie, and some of them in order to obtain a hearing before the public for their impracticable and groundless fantasies: they thirst for the emotion of success and applause, of which we are remarkably generous. And the reason why we give them this success is to make use of the high conceit of themselves to which it gives birth, for that insensibly disposes them to assimilate our suggestions without being on their guard against them in the fullness of their confidence that it is their own infallibility which is giving utterance to their own thoughts and that it is impossible for them to borrow those of others.. You cannot imagine to what extent the wisest of the Goyim can be brought to a state of unconscious naïveté in the presence of this condition of high conceit of themselves, and at the same time how easy it is to take the heart out of them by the slightest illsuccess, though it be nothing more than the stoppage of the applause they had, and to reduce them to a slavish submission for the sake of winning a renewal of success. By so much as ours disregard success if only they can carry through their plans, by so much the GOYIM are willing to sacrifice any plans only to have success. This psychology of theirs materially facilitates for us the task of setting them in the required direction. These tigers in appearance have the souls of sheep and the wind blows freely through their heads. We have set them on the hobby-horse of an idea about the absorption of individuality by the symbolic unit of collectivism.

They have never yet and they never will have the sense to reflect that this hobby-horse is a manifest violation of the most important law of nature, which has established from the very creation of the world one unit unlike another and precisely for the purpose of instituting individuality.

If we have been able to bring them to such a pitch of stupid blindness is it not a proof, and an amazingly clear proof, of the degree to which the mind of the *Goyim* is undeveloped in comparison with our mind? This it is, mainly, which guarantees our success.

And how far-seeing were our learned elders in ancient times when they said that to attain a serious end it behooves not to stop at any means or to count the victims sacrificed for the sake of that end.. We have not counted the victims of the seed of the Goy cattle, though we have sacrificed many of our own, but for that we have now already given them such a position on the earth as they could not even have dreamed of. The comparatively small numbers of the victims from the number of ours have preserved our nationality from destruction.

Death is the inevitable end for all. It is better to bring that end nearer to those who hinder our affairs than to ourselves, to the founders of this affair. We execute masons in such wise that none save the brotherhood can ever have a suspicion of it, not even the victims themselves of our death sentence, they all die when required as if from a normal kind of illness.. Knowing this, even the brotherhood in its turn dare not protest. By such methods we have plucked out of the midst of masonry the very root of protest against our disposition. While preaching Liberalism to the Goyim we at the same time keep our own people and our agents in a state of unquestioning submission.

Under our influence the execution of the laws of the Goyim has been reduced to a minimum. The prestige of the law has been exploded by the liberal interpretations introduced into this sphere. In the most important and fundamental affairs and questions judges decide as we dictate to them, see matters in the light wherewith we enfold them for the administration of the *Goyim*, of course, through persons who are our tools though we do not appear to have anything in common with them -by newspaper opinion or by other means. Even senators and the higher administration accept our counsels. The purely brute mind of the Goyim is incapable of use for analysis and observation, and still more for the foreseeing whither a certain manner of setting a question may tend.

In this difference in capacity for thought between the Goyim and ourselves may be clearly discerned the seal of our position on the Chosen People and of our higher quality of humanness, in contradistinction to the brute mind of the *Goyim*. Their eyes are open, but see nothing before them and do not invent (unless, perhaps, material things). From this it is plain that nature herself has destined us to guide and rule the world.

When comes the time of our overt rule, the time to manifest its blessings, we shall remake all legislatures, all our laws will be brief, plain, stable, without any kind of interpretations, so that anyone will be in a position to know them perfectly. The main feature which will run right through them is submission to orders, and this principle will be carried to a grandiose height. Every abuse will then disappear in consequence of the responsibility of all down to the lowest unit before the higher authority of the representative of power. Abuses of power subordinate to this last instance will be so mercilessly punished t hat none will be found anxious to try experiments with their own powers. We shall follow up jealously every action of the administration on which depends the smooth running of the machinery of the State, for slackness in this produces slackness everywhere; not a single case of illegality or abuse of power will be left without exemplary punishment.

Concealment of guilt, connivance between those in the service of the administration - all this kind of evil will disappear after the very first examples of severe punishment. The aureole of our power demands suitable, that is, cruel, punishments for the slightest infringement, for the sake of gain, of its supreme prestige. The sufferer, though his punishment may exceed his fault, will count as a soldier falling on the administrative field of battle in the interest of authority, principle and law, which do not permit that any of those who bold the reins of the public coach should turn aside from the public highway to their own private paths. For example: our judges will know that whenever they feel disposed to plume themselves on foolish clemency they are violating the law of justice which is instituted for the exemplary edification of men by penalties for lapses and not for display of the spiritual qualities of the judge Such qualities it is proper to show in private life, but not in a public square which is the educational basis of human life

Our legal staff will serve not beyond the age of 55, firstly because old men more obstinately hold to prejudiced opinions, and are less capable of submitting to new directions, and secondly because this will give us the possibility by this measure of securing elasticity in the changing of staff, which will thus the more easily bend under our pressure: he who wishes to keep his place will have to give blind obedience to deserve it. In general, our judges will be elected by us only

from among those who thoroughly understand that the part they have to play is to punish and apply laws and not to dream about the manifestations of Liberalism at the expense of the educational scheme of the State, as the Goyim in these days imagine it to be.... This method of shuffling the staff will serve also to explode any collective solidarity of those in the same service and will bind all to the interests of the government upon which their, fate will depend. The young generation of judges will be trained in certain views regarding the inadmissibility of any abuses that might disturb the established order of our subjects among themselves.

In these days the judges of the Goyim create indulgences to every kind of crimes, not having a just understanding of their office, because the rulers of the present age in appointing judges to office take no care to inculcate in them a sense of duty and consciousness of the matter which is demanded of them. As a brute beast lets out its young in search of prey, so do the Goyim give their subjects places of profit without thinking to make clear to them for what purpose such place was created. This is the reason why their governments are being ruined by their own forces through the acts of their own administration.

Let us borrow from the example of the results of these actions yet another lesson for our government.

We shall root out Liberalism from all the important strategic posts of our government on which depends the training of subordinates for our State structure. Such posts will fall exclusively to those who have been trained by us for administrative rule. To the possible objection that the retirement of old servants will cost the Treasury heavily, I reply, firstly, they will be provided with some private service in place of what they lose, and, secondly, I have to remark that all the money in the world will be concentrated in our hands, consequently it is not our government that has to fear expense.

Our absolutism, will in all things be logically consecutive and therefore in each one of its decrees our supreme will be respected and unquestionably fulfilled: it will ignore all murmurs, all discontents of every kind and will destroy to the root every kind of manifestation of them in act by punishment of an exemplary character.

We shall abolish the right of cessation, which will be transferred exclusively to our disposal to the cognizance of him who rules, for we must not allow the conception among the people of a thought that there could be such a thing as a decision that is not right of judges set up by us. If, however, anything like this should occur, we shall ourselves cease the decision, and inflict therewith such exemplary punishment on the judge for lack of understanding of his duty and the purpose of his appointment as will prevent a repetition of such cases.... I repeat that it must be borne in mind that we shall know every step of our administration which only needs to be closely watched for the people to be content with us, for it has the right to demand from a good government a good official.

Our government will have the appearance of a patriarchal paternal guardianship on the part of our ruler. Our own nation and our subjects will discern in his person a father caring for their every need, their every act, their every interrelation as subjects one with another, as well as their relations to the ruler. They will then be so thoroughly imbued with the thought that it is impossible for them to dispense with this wardship and guidance, if the wish to live in peace and quiet, that they will acknowledge the autocracy of our ruler with a devotion bordering on APOTHEOSIS, especially when they are convinced that those whom we set up do not put their own in place of his authority, but only blindly execute his dictates. They will be rejoiced that we have regulated everything in their lives as is done by wise parents who desire to train their children in the cause of duty and submission. For the peoples of the world in regard to the secrets of our polity are ever through the ages only children under age, precisely as are also their governments.

As you see, I found our despotism on right and duty: the right to compel the execution of duty is the direct obligation of a government which is a father for its subjects. It has the right of the strong that it may use it for the benefit of directing humanity towards that order which is defined by nature, namely, submission. Everything in the world is in a state of submission, if not to man, then to circumstances or its own inner character, in all cases, to what is stronger. And so shall we be this something stronger for the sake of good.

We are obliged without hesitation to sacrifice individuals, who commit a breach of established order, for in the exemplary punishment of evil lies a great educational problem.

When the King of Israel sets upon his sacred head the crown offered him by Europe he will become patriarch of the world. The indispensable victims offered by him in consequence of their suitability will never reach the number of victims offered in the course of centuries by the mania of magnificence, the emulation between the Goy governments. . .

Our King will be in constant communion with the peoples, making to them from the tribune speeches which fame will in that same hour distribute over all the world.

PROTOCOL NO. 16

In order to effect the destruction of all collective forces except ours we shall emasculate the first stage of collectivism - the universities, by re-educating them in a new direction. Their officials and professors will be prepared for their business by detailed secret programs of action from which they will not with immunity diverge, not by one iota. They will be appointed with especial precaution, and will be so placed as to be wholly dependent upon the Government.

We shall exclude from the course of instruction State Law as also all that concerns the political question. These subjects will be taught to a few dozens of persons chosen for their pre-eminent capacities from among the number of the initiated. The universities must no longer send out from their halls milksops concocting plans for a constitution, like a comedy or a tragedy, busying themselves with questions of policy in which even their own fathers never had any power of thought.

The ill-guided acquaintance of a large number of persons with questions of polity creates utopian dreamers and bad subjects, as you can see for yourselves from the example of the universal education in this direction of the *Goyim*. We must introduce into their education all those principles which have so brilliantly broken up their order. But when we are in power we shall remove every kind of disturbing subject from the course of education and shall make out of the youth obedient children of authority, loving him who rules as the support and hope of peace and quiet.

Classicism, as also any form of study of ancient history, in which there are more bad than good examples, we shall replace with the study of the program of the future. We shall erase from the memory of men all facts of previous centuries which are undesirable to us, and leave only those which depict all the errors of the governments of the Goyim. The study of practical life, of the obligations of order, of the relations of people one to another, of avoiding bad and selfish examples which spread the infection of evil, and similar questions of an educational nature, will stand in the forefront of the teaching program, which will be drawn up on separate plan for each calling or state of life, in no wise generalizing the teaching. This treatment of the question has special importance.

Each state of life must be trained within strict limits corresponding to its destination and work in life. The occasional genius has always managed and always will manage to slip through into other states of life, but it is the most perfect folly for the sake of this rare occasional genius to let through into ranks foreign to them the untalented who thus rob of their places those who belong to those ranks by birth or employment. You know yourselves in what all this has ended for the Goyim who allowed this crying absurdity.

In order that he who rules may be seated firmly in the hearts and minds of his subjects it is necessary for the time of his activity to instruct the whole nation in the schools and on the market places about his meaning and his acts and all his beneficent initiatives.

We shall abolish every kind of freedom of instruction. Learners of all ages will have the right to assemble together with their parents in the educational establishments as it were in a club: during these assemblies, on holidays, teachers will read what will pass as free lectures on questions of human relations, of the laws of examples, of the limitations which are born of unconscious relations, and, finally, of the philosophy of new theories not yet declared to the world. These theories will be raised by us to the stage of dogma of faith as a transitional stage towards our faith. On the completion of this exposition of our program of action in the present and the future I will read you the principles of these theories.

In a word, knowing by the experience of many centuries that people live and are guided by ideas, that these ideas are imbibed by people only by the aid of education provided with equal success for all ages of growth, but of course by varying methods, we shall swallow up and confiscate to our own use the last scintilla of independence of thought, which we have for long past been directing towards subjects and ideas useful for us. The system of bridling thought is already at work in the so-called system of teaching by object lessons, the purpose of which is to turn the Goyim into unthinking submissive brutes waiting for things to be presented before their eyes in order to form an idea of them. . In France, one of four best agents, Bourgeois, has already made public a new program of teaching by object lessons.

PROTOCOL NO. 17

The practice of advocacy produces men cold, cruel, persistent, unprincipled, who in all cases take up an impersonal purely legal standpoint. They have the inveterate habit to refer everything to its value for the defense, not to the public welfare of its results. They do not usually decline to undertake any defense whatever, they strive for an acquittal at all costs, arguing over every petty crux of jurisprudence and thereby they demoralize justice. For this reason we shall set this profession into narrow frames which will keep it inside this sphere of executive public service. Advocates, equally with judges, will be deprived of the right of communication with litigants; they will receive business only from the court and will study it by notes off report and documents, defending their clients after they have been interrogated in court on facts that have appeared. They will receive an honorarium without regard to the quality of the defense. This will render them mere reporters on law-business in the interests of justice and as counterpoise to the proctor who will be the reporter in the interests of prosecution, this will shorten business before the courts. In this way will be established a practice of honest unprejudiced defense conducted not from personal interest but by conviction. This will also, by the way, remove the present practice of corrupt bargain between advocates to agree only to let that side win which pays most. . . .

We have long past taken care to discredit the priesthood of the Goyim, and thereby to ruin their mission on earth which in these days might still be a great hindrance to us. Day by day its influence on the

peoples of the world is falling lower. Freedom of conscience has been declared everywhere, so that now only years divide us from the moment of the complete wrecking of that Christian religion, as to other religions we shall have still less difficulty in dealing with them, but it would be premature to speak of this now. We shall set clericalism and clerics into such narrow frames as to make their influence move in retrogressive proportion to its former progress.

When the time comes finally to destroy the papal court the finger of an invisible hand will point the nations towards this court. When, however, the nations fling themselves upon it, we shall come forward in the guise of its defenders as if to save excessive bloodshed. By this diversion we shall penetrate to its very bowels and be sure we shall never come out again until we have gnawed through the entire strength of this place.

The King of the Jews will be the real Pope of the Universe, the patriarch of an international Church.

But, in the meantime, while we are re-educating youth in new traditional religions and afterwards in ours, we shall not overtly lay a finger on existing churches, but we shall fight against them by criticism calculated to produce schism.

In general, then, our contemporary press will continue to convict State affairs, religions, inabilities of the Goyim, always using the most unprincipled expressions in order by every means to lower their prestige in the manner which can only be practiced by the genius of our gifted tribe.

Our kingdom will be an apologia of the divinity Vishnu, in whom is found its personification - in our hundred bands will be, one in each, the springs of the machinery of social life. We shall see everything without the aid of official police which, in that scope of its rights which we elaborated for the use of the Goyim, hinders governments from seeing. In our program one-third of our subjects will keep the rest under observation from a sense of duty, on the principle of volunteer service to the State. It will then be no disgrace to be a spy and informer, but a merit: unfounded denunciations, however, will be cruelly punished that there may be no development of abuses of this right.

Our agents will be taken from the higher as well as the lower ranks of society, from among the administrative class who spend their time in amusements, editors, printers and publishers, booksellers, clerks, and salesmen, workmen, coachmen, lackeys, et cetera. This body, having no rights and not being empowered to take any action on their own account, and consequently a police without any power, will only witness and report: verification of their reports and arrests will depend upon a responsible group of controllers of police affairs, while the actual act of arrest will be performed by the gendarmerie and the municipal police. Any person not denouncing anything seen or heard concerning questions of polity will also be charged with and made responsible for concealment, if it be proven that he is guilty of this crime.

Just as nowadays our brethren are obliged at their own risk to denounce to the kabal apostates of their own family or members who have been noticed doing anything in opposition to the kabal, so in our kingdom over all the world it will be obligatory for all our subjects to observe the duty of service to the State in this direction.

Such an organization will extirpate abuses of authority, of force, of bribery, everything in fact which we by our counsels, by our theories of the superhuman rights of man, have introduced into the customs of the *Goyim*. But how else were we to procure that increase of causes predisposing to disorders in the midst of their administration? Among the number of those methods one of the most important is agents for the restoration of order, so placed as to have the opportunity in their disintegrating activity of developing and displaying their evil inclinations - obstinate self-conceit, irresponsible exercise of authority, and, first and foremost, venality.

PROTOCOL NO. 18

When it becomes necessary for us to strengthen the strict measures of secret defense (the most fatal poison for the prestige of authority) we shall arrange a simulation of disorders or some manifestation of discontents finding expression through the co-operation of good speakers. Round these speakers will assemble all who are sympathetic to his utterances. This will give us the pretext for local

perquisitions and surveillance on the part of our servants from among the number of the Goyim police.

As the majority of conspirators act out of love for the game, for the sake of talking, so, until they commit some overt act we shall not lay finger on them but only introduce into their midst observation elements. . . . It must be remembered that the prestige of authority is lessened if it frequently discovers conspiracies against itself: this implies a presumption of consciousness of weakness, or, what is still worse, of injustice. You are aware that we have broken the prestige of the Goy kings by frequent attempts upon their lives through our agents, blind sheep, of our flock, who are easily moved by a few liberal phrases to crimes provided only they be painted in political colors. We have compelled the rulers to acknowledge their weakness in advertising overt measures of secret defense and thereby we shall bring the promise of authority to destruction.

Our ruler will be secretly protected only by the most insignificant guard, because we shall not admit so much as a thought that there could exist against him any sedition with which he is not strong enough to contend and is compelled to hide from it.

If we should admit this thought, as the *Goyim* have done and are doing, we should *ipso facto* be signing a death sentence, if not for our ruler, at any rate for his dynasty, at no distant date.

According to strictly enforced outward appearances our ruler will employ his power only for the advantage of the nation and in no wise for his own or dynastic profits. Therefore, with the observance of this decorum, his authority will be respected and guarded by the subjects themselves, it will receive an apotheosis in the admission that with it is bound up the well-being of every citizen of the State, for upon it will depend all order in the common life of the pack.

Overt defense of the kind argues weakness in the organization of his strength.

Our ruler will always among the people be surrounded by a inch of apparently curious men and women, who will occupy the front ranks about him, to all appearance by chance, and will restrain the ranks the rest out of respect as it will appear for good order. This will sow an example of restraint also in others. If a petitioner appears among the people trying to hand a petition and forcing his way through

the ranks, the first ranks must receive the petition and before the eyes of the petitioner pass it to the ruler, so that all may know that what is banded in reaches its destination, that, consequently, there exists a control of the ruler himself. The aureole of power requires for its existence that the people may be able to say: "If the king knew of this," or: "the king will bear of it."

With the establishment of official secret defense the mystical prestige of authority disappears: given a certain audacity, and everyone counts himself master of it, the sedition-monger is conscious of his strength, and when occasion serves watches for the moment to make an attempt upon authority.... For the Goyim we have been preaching something else, but by that very fact we are enabled to see what measures of overt defense have brought them to....

Criminals with us will be arrested at the first more or less well-grounded suspicion; it cannot be allowed that out of fear of a possible mistake an opportunity should be given of escape to persons suspected of a political lapse or crime, for in these matters we shall be literally merciless. If it is still possible, by stretching a point, to admit a reconsideration of the motive causes in simple crimes, there is no possibility of excuse for persons occupying themselves with questions in which nobody except the government can understand anything.... And it is not all governments that understand true policy.

PROTOCOL NO. 19

If we do not permit any independent dabbling in the political we shall on the other hand encourage every kind of report or petition with proposals for the government to examine into all kinds of projects for the amelioration of the condition of the people; this will reveal to us the defects or else the fantasies of our subjects, to which we shall respond either by accomplishing them or by a wise rebuttal to prove the short-sightedness of one who judges wrongly.

Sedition-mongering is nothing more than the yapping of a lapdog at an elephant. For a government well organized, not from the police but from the public point of view, the lap-dog yaps at the elephant in entire unconsciousness of its strength and importance. It needs no more than to take a good example to show the relative importance of both and the lap-dogs will cease to yap -and will wag their tails the moment they set eyes on an elephant.

In order to destroy the prestige of heroism for political crime we shall send it for trial in the category of thieving, murder, and every kind of abominable and filthy crime. Public opinion will then confuse in its conception this category of crime with the disgrace attaching to every other and will brand it with the same contempt.

We have done our best, and I hope we have succeeded to obtain that the *Goyim* should not arrive at this means of contending with sedition. It was for this reason that through the Press and in speeches, indirectly - in cleverly compiled schoolbooks on history, we have advertised the martyrdom alleged to have been accepted by sedition-mongers for the idea of the commonweal. This advertisement has increased the contingent of liberals and has brought thousands of Goyim into the ranks of our livestock cattle.

PROTOCOL NO. 20

Today we shall touch upon the financial program, which I put off to the end of my report as being the most difficult, the crowning and the decisive point of our plans. Before entering upon it I will remind you that I have already spoken before by way of a hint when I said that the sum total of our actions is settled by the question of figures.

When we come into our kingdom our autocratic government will avoid, from a principle of self-preservation, sensibly burdening the masses of the people with taxes, remembering that it plays the part of father and protector. But as State organization costs dear it is necessary nevertheless to obtain the funds required for it. It will, therefore, elaborate with particular precaution the question of equilibrium in this matter.

Our rule, in which the king will enjoy the legal fiction that everything in his State belongs to him (which may easily be translated into fact), will be enabled to resort to the lawful confiscation of all sums of every kind for the regulation of their circulation in the State. From this follows that taxation will best be covered by a progressive tax on property. In this manner the dues will be paid without straightening or

ruining anybody in the form of a percentage of the amount of property. The rich must be aware that it is their duty to place a part of their superfluities at the disposal of the State since the State guarantees them security of possession of the rest of their property and the right of honest gains, I say honest, for the control over property will do away with robbery on a legal basis.

This social reform must come from above, for the time is ripe for it - it is indispensable as pledge of peace.

The tax upon the poor man is a seed of revolution and works to the detriment of the state which in hunting after the trifling is missing the big. Quite apart from this, a tax on capitalists diminishes the growth of wealth in private hands in which we have in these days concentrated it as a counterpoise to the government strength of the Goyim - their State finances.

A tax increasing in a percentage ratio to capital will give a much larger venue than the present individual or property tax, which is useful to us now for the sole reason that it excites trouble and discontent among the *Goyim*.

The force upon which our king will rest consist in the equilibrium and the guarantee of peace, for the sake of which things it is indispensable that the capitalists should yield up a portion of their incomes for the sake of the secure working of the machinery of the State. State needs *must* be paid by those who will not feel the burden and have enough to take from.

Such a measure will destroy the hatred of the poor man for the rich, in whom he will see a necessary financial support for the State, will see in him the organizer of peace and well-being since he will see that it is the rich man who is paying the necessary means to attain these things.

In order that payers of the educated classes should not too much distress themselves over the new payments they will have full accounts given them of the destination of those payments, with the exception of such sums as will be appropriated for the needs of the throne and the administrative institutions.

He who reigns will not have any properties of his own once all in the State represents his patrimony, or else the one would be in contradiction to the other; the fact of holding private means would destroy the right of property in the common possessions of all.

Relatives of him who reigns, his heirs excepted, who will be maintained by the resources of the State, must enter the ranks of servants of the State or must work to obtain the right to property; the privilege of royal blood must not serve for the spoiling of the treasury.

Purchase, receipt of money or inheritance will be subject to the payment of a stamp progressive tax. Any transfer of property, whether money or other, without evidence of payment of this tax which will be strictly registered by names, will render the former holder liable to pay interest on the tax from the moment of transfer of these sums up to the discovery of his evasion of declaration of the transfer. Transfer documents must be presented weekly at the local treasury office with notifications of the name, surname and permanent place of residence of the former and the new holder of the property. This transfer with register of names must begin from a definite sum which exceeds the ordinary expenses of buying and selling of necessaries, and these will be subject to payment only by a stamp impost of a definite percentage of the unit. Just strike an estimate of how many times such taxes as these will cover the revenue of the Goyim States.

The State exchequer will have to maintain a definite complement of reserve sums, and all that is collected above that complement must be returned into circulation. On these sums will be organized public works. The initiative in works of this kind, proceeding from State sources, will bind the working class firmly to the interests of the State and to those who reign. From these same sums also a part will be set aside as rewards of inventiveness and productivity.

On no account should so much as a single unit above the definite and freely estimated sums be retained in the State treasuries, for money exists to be circulated and any kind of stagnation of money acts ruinously on the running of the State machinery, for which it is the lubricant; a stagnation of the lubricant may stop, the regular working of the mechanism.

The substitution of interest-bearing paper for a part of the token of exchange has produced exactly this stagnation. The consequences of this circumstance are already sufficiently noticeable.

A court of account will also be instituted by us and in it the ruler will find at any moment a full accounting for State income and expenditure, with the exception of the current monthly account, not yet made up, and that of the preceding month, which will not yet have been delivered.

The one and only person who will have no interest in robbing the State is its owner, the ruler. This is why his personal control will remove the possibility of leakage of extravagances.

The representative function of the ruler at receptions for the sake of etiquette, which absorbs so much invaluable time, will be abolished in order that the ruler may have time for control and consideration. His power will not then be split up into fractional parts among time-serving favorites who surround the throne for its pomp and splendor, and are interested only in their own and not in the common interests of the State.

Economic crises have been produced by us from the Goyim by no other means than the withdrawal of money from circulation. Huge capitals have stagnated, withdrawing money from States, which were constantly obliged to apply to those same stagnant capitals for loans. These loans burdened the finances of the State with the payment of interest and made them the bond slaves of these capitals. . . . The concentration of industry in the hands of capitalists out of the hands of small masters has drained away all the juices of the peoples and with them also of the States.

The present issue of money in general does not correspond with the requirements per head, and cannot therefore satisfy all the needs of the workers. The issue of money ought to correspond with the growth of population and thereby children also must absolutely be reckoned as consumers of currency from the day of their birth. The revision of issue is a material question for the whole world.

You are aware that the gold standard has been the ruin of the States which adopted it, for it has not been able to satisfy the demands for money, the more so that we have removed gold from circulation as far as possible.

With us the standard that must be introduced is the cost of working-man power, whether it be reckoned in paper or in wood. We shall make the issue of money in accordance with the normal requirements of each subject, adding to the quantity with every birth and subtract with every death.

The accounts will be managed by each department (the French administrative division), each circle.

In order that there may be no delays in paying out of money for State needs the sums and terms of such payments will be fixed by decree of the ruler; this will do away with the protection by a ministry of one institution to the detriment of others.

The budgets of income and expenditure will be carried out side by side that they may not be obscured by distance one to another.

The reforms projected by us in the financial institutions and principles of the Govim will be clothed by us in such forms as will alarm nobody. We shall point out the necessity of reforms in consequence of the disorderly darkness into which the Govim by their irregularities have plunged the finances. The first irregularity, as we shall point out, consists in their beginning with drawing up a single budget which year after year grows owing to the following cause: this budget is dragged out to half the year, then they demand a budget to put things right, and this they expend in three months, after which they ask for a supplementary budget, and all this ends with a liquidation budget. But, as the budget of the following year is drawn up in accordance with the sum of the total addition, the annual departure from the normal reaches as much as 50 percent in a year, and so the annual budget is Thanks to such methods, allowed by the trebled in ten years. carelessness of the Goy States, their treasuries are empty. The period of loans supervenes, and that has swallowed up remainders and brought all the Goy States to bankruptcy.

You understand perfectly that economic arrangements of this kind, which have been suggested to the *Goyim* by us, cannot be carried on by us.

Every kind of loan proves infirmity in the State and a want of understanding of the rights of the State. Loans hang like a sword of Damocles over the heads of rulers, who, instead of taking from their subjects by temporary tax, come begging with outstretched palm of our bankers. Foreign loans are leeches which there is no possibility of removing from the body of the State until they fall off of themselves or the State flings them off. But the Goy States do not tear them off; they

go on in persisting in putting more on to themselves so that they must inevitably perish, drained by voluntary blood-letting.

What also indeed is, in substance, a loan, especially a foreign loan? A loan is - an issue of government bills of exchange containing percentage obligation commensurate to the sum of the loan capital. If the loan bears a charge of 5 per cent, then in twenty years the State vainly pays away in interest a sum equal to the loan borrowed, in forty years it is paying a double sum, in sixty-treble, and all the while the debt remains an unpaid debt.

From this calculation it is obvious that with any form of taxation per head the State is bailing out the last coppers of the poor taxpayers in order to settle accounts with wealthy foreigners, from whom it has borrowed money instead of collecting these coppers for its own needs without the additional interest.

So long as loans were internal, the Goyim only shuffled money from the pockets of the poor to those of the rich, but when we bought up the necessary person in order to transfer loans into the external sphere all the wealth of States flowed into our cashboxes and all the Goyim began to pay us the tribute of subjects.

If the superficiality of Goy kings on their thrones in regard to State affairs and the venality of ministers or the want of understanding of financial matters on the part of other ruling persons have made their countries debtors to our treasuries to amounts quite impossible to pay it has not been accomplished without on our part heavy expenditure of trouble and money.

Stagnation of money will not be allowed by us and therefore there will be no State-interest bearing paper, except a one-per-cent. series, so that there will be no payment of interest to leeches that suck all the strength out of the State. The right to issue interest-bearing paper will be given exclusively to industrial companies who will find no difficulty in paying interest out of profits, whereas the State does not make interest on borrowed money like these companies, for the State borrows to spend and not to use in operations.

Industrial papers will be bought also by the government which from being as now a payer of tribute by loan operations will be transformed into a lender of money at a profit. This measure will stop the stagnation of money, parasitic profits and idleness, all of which were useful for us among the Goyim so long as they were independent but are not desirable under our rule.

How clear is the undeveloped power of thought of the purely brute brains of the *Goyim*, as expressed in the fact that they have been borrowing from us with payment of interest without ever thinking that all the same these very moneys plus an addition for payment of interest must be got by them from their own State pockets in order to settle up with us. What could have been simpler than to take the money they wanted from their own people?

But it is a proof of the genius of our chosen mind that we have contrived to present the matter of loans to them in such a light that they have even seen in them an advantage for themselves.

Our accounts, which we shall present when the time comes, in the light of centuries of experience gained by experiments made by us on the Goy States, will be distinguished by clearness and definiteness and will show at a glance to all men the advantage of our innovations. They will put an end to those abuses to which we owe our mastery over the Goyim, but which cannot be allowed in our kingdom.

We shall so hedge about our system of accounting that neither the ruler nor the most insignificant public servant will be in a position to divert even the smallest sum from its destination without detection or to direct it in another direction except that which will be once fixed in a definite plan of action.

And without a definite plan it is impossible to rule. Marching along an undetermined road and with undetermined resources brings to ruin by the way heroes and demi-gods.

The Goy rulers, whom we once upon a time advised, should be distracted from State occupations by representative receptions, observances of etiquette and entertainment They were only screens for our rule. The accounts of favorite courtiers who replaced them in the sphere of affairs were drawn up for them by our agents, and every time gave satisfaction to short-sighted minds by promises that in the future economies and improvements were foreseen..... Economies from what? From new taxes? - were questions that might have been but were not asked by those who read our accounts and projects....

You know to what they have been brought by this carelessness, to what a pitch of financial disorder they have arrived, notwithstanding the astonishing industry of their peoples.

PROTOCOL NO. 21

To what I reported to you at the last meeting I shall now add a detailed explanation of internal loans. Of foreign loans I shall say nothing more, because they have fed us with the national moneys of the Goyim, but for our State there will be no foreigners, that is, nothing external.

We have taken advantage of the venality of administrators and the slackness of rulers to get our moneys twice, thrice and more times over, by lending to the Goy governments moneys which were not at all needed by the States. Could anyone do the like in regard to us? Therefore, I shall only deal. with the details of internal loans.

States announce that such a loan is to be concluded and open subscriptions for their own bills of exchange, that is, for their interest-bearing paper. That they may be within the reach of all the price is determined at from a hundred to a thousand; and a discount is made for the earliest subscribers. Next day by artificial means the price of them goes up, the alleged reason being that everyone is rushing to buy them. In a few days the treasury safes are as they say overflowing and there's more money than they can do with (why then take it?). The subscription, it is alleged, covers many times over the issue total of the loan: in this lies the whole stage effect - look you, they say, what confidence is shown in the government's bills of exchange.

But when the comedy is played out there emerges the fact that a debit and an exceedingly burdensome debit has been created. For the payment of interest it becomes necessary to have resource to new loans, which do not swallow up but only add to the capital debt. And when this credit is exhausted it becomes necessary by new taxes to cover, not the loan, but only the interest on it. These taxes are a debit employed to cover a debit.

Later comes the time for conversions, but they diminish the payment of interest without covering the debt, and besides they cannot be made without the consent of the *lenders*; on announcing a

conversion a proposal is made to return the money to those who are not willing to convert their paper. If everybody expressed his unwillingness and demanded his money back, the government would be hooked on their own flies and would be found insolvent and unable to pay the proposed sums. By good luck the subjects of the Goy governments, knowing nothing about financial affairs, have always preferred losses on exchange and diminution of interest to the risk of new investments of their moneys, and have thereby many **time** enabled these governments to throw off their shoulders a debit of several millions.

Nowadays, with external loans, these tricks cannot be played by the Goyim for they know that we shall demand all our monies back.

In this way an acknowledged bankruptcy will best prove to the various countries the absence of any means between the interests of the peoples and of those who rule them.

I beg you to concentrate your particular attention upon this point, and upon the following: nowadays all internal loans are consolidated by so-called flying loans, that is, such as have terms of payment more or less near. These debts consist of monies paid into the savings banks and reserve funds. If left for long at the disposition of a government these funds evaporate in the payment of interest on foreign loans, and are replaced by the deposit of equivalent amount of rents.

And these last it is which patch up all the leaks in the State treasuries of the Goyim.

When we ascend the throne of the world all these financial and similar shifts, as being not in accord with our interests, will be swept away so as not to leave a trace, as also will be destroyed all money markets, since we shall not allow the prestige of our power to be shaken by fluctuations of prices set upon our values, which we shall announce by law at the price which represents their full worth without any possibility of lowering or raising. (Raising gives the pretext for lowering, which indeed was where we made a beginning in relation to the values of the Goyim.)

We shall replace the money markets by grandiose government credit institutions, the object of which will be to fix the price of industrial values in accordance with government views. These institutions will be in a position to fling upon the market five hundred millions of industrial paper in one day, or to buy up for the same

amount. In this way all industrial undertakings will come into dependence upon us. You may imagine for yourselves what immense power we shall thereby secure for ourselves..

PROTOCOL NO. 22

In all that has so far been reported by me to you, I have endeavored to depict with care the secret of what is coming, of what is past, and of what is going on now, rushing into the flood of the great events coming already in the near future, the secret of our relations to the *Goyim* and of financial operations. On this subject there remains still a little for me to add.

In our hands is the greatest power of our day - gold: In two days we can procure from our storehouses any quantity we may please.

Surely there is no need to seek further proof that our rule is predestined by God? Surely we shall not fail with such wealth to prove that all that evil which for so many centuries we have had to commit has served at the end of ends the cause of true well-being-the bringing of everything into order? Though it be even by the exercise of some violence, yet all the same it will be established. We shall contrive to prove that we are benefactors who have restored to the rend and mangled earth the true good and also freedom of the person, and therewith we shall enable it to be enjoyed in peace and quiet, with proper dignity of relations, on the condition, of course, of strict observance of the laws established by us. We shall make plain therewith that freedom does not consist in dissipation and in the right of unbridled license any more than the dignity and force of a man do not consist in the right for everyone to promulgate destructive principles in the nature of freedom of conscience, equality and the like, that freedom of the person in no wise consists in the right to agitate oneself and others by abominable speeches before disorderly mobs, and that true freedom consists in the inviolability of the person who honorably and strictly observes all the laws of life in common, that human dignity is wrapped up in consciousness of the rights and also of the absence of rights of each, and not wholly and solely in fantastic imaginings about the subject of one's ego.

Our authority will be glorious because it will be all-powerful, will rule and guide, and not muddle along after leaders and orators shrieking themselves hoarse with senseless words which they call great principles and which are nothing else, to speak honestly, but utopian...

Out authority will be the crown of order, and in that is included the whole happiness of man. The aureole of this authority will inspire a mystical bowing of the knee before it and a reverent fear before it of all the peoples. True force makes no terms with any right, not even with that of God; none dare come near to it so as to take so much as a span from it away.

PROTOCOL NO. 23

That the peoples may become accustomed to obedience it is necessary to inculcate lessons of humility and therefore to reduce the production of articles of luxury. By this we shall improve morals which have been debased by emulation in the sphere of luxury. We shall reestablish small master production which will mean laying a mine under the private capital of manufacturers. This is indispensable also for the reason that manufacturers on the grand scale often move, though not always consciously, the thoughts of the masses in directions against the A people of small masters knows nothing of government. unemployment and this binds them closely with existing order, and consequently with the firmness of authority. Unemployment is a most perilous thing for a government. For us its part will have been played out the moment authority is transferred into our hands. Drunkenness also will be prohibited by law and punishable as a crime against the humanness of man who is turned into a brute under the influence of alcohol.

Subjects, I repeat once more, give blind obedience only to the strong hand which is absolutely independent of them, for in it they feel the sword for defense and support against social scourges... What do they want with an angelic spirit in a king? What they have to see in him is the personification of force and power.

The supreme lord who will replace all now existing rulers, dragging on their existence among societies demoralized by us, societies that have denied even the authority of God, from whose midst breaks

out on all sides the fire of anarchy, must first of all proceed to quench this all-devouring flame. Therefore he will be obliged to kill off those existing societies, though he should drench them with his own blood, that he may resurrect them again in the form of regularly organized troops fighting consciously with every kind of infection that may cover the body of the State with sores.

This Chosen One of God is chosen from above to demolish the senseless forces moved by instinct and not reason, by brutishness and not humanness. These forces now triumph in manifestations of robbery and every kind of violence under the mask of principles of freedom and rights. They have overthrown all forms of social order to erect on the ruins the throne of the King of the Jews; but their part will be played out the moment he enters into his kingdom. Then it will be necessary to sweep them away from his path, on which must be left no knot, no splinter.

Then will it be possible for us to say to the peoples of the world: "Give thanks to God and bow the knee before him who bears on his front the seal of the. predestination of man, to which God himself has led his star that in none other but Him might free us from all the before-mentioned forces and evils."

PROTOCOL NO. 24

I pass now to the method of confirming the dynastic roots of King David to the last strata of the earth.

This confirmation will first and foremost be included in that in which to this day has rested the force of conservatism by our learned elders of the conduct of all the affairs of the world, in the directing of the education of thought of all humanity.

Certain members of the seed of David will prepare the kings and their heirs, selecting not by right of heritage but by eminent capacities, inducting them into the most secret mysteries of the political, into schemes of government, but providing always that none may come to knowledge of the secrets. The object of this mode of action is that all may know that government cannot be entrusted to those who have not been inducted into the secret places of its art.

To these persons only will be taught the practical application of the forenamed plans by comparison of the experiences of many centuries, all the observations on the politico-economic moves and social sciences - in a word, all the spirit of laws which have been unshakably established by nature herself for the regulation of the relations of humanity.

Direct heirs will often be set aside from ascending the throne if in their time of training they exhibit frivolity, softness and other qualities that are the ruin of authority, which render them incapable of governing and in themselves dangerous for kingly office.

Only those who are unconditionally capable for firm, even if it be to cruelty, direct rule will receive the reins of rule from our learned elders.

In case of falling sick with weakness of will or other form of incapacity, kings must by law hand over the reins of rule to new and capable hands.

The king's plans of action for the current moment, and all the more so for the future, will be unknown, even to those who are called his closest counselors.

Only the king and the three who stood sponsor for him will know what is coming.

In the person of the king who with unbending will is master of himself and of humanity all will discern as it were fate with its mysterious ways. None will know what the king wishes to attain by his dispositions, and therefore none will dare to stand across an unknown path.

It is understood that the brain reservoir of the king must correspond in capacity to the plan of government it has to contain. It is for this reason that he will ascend the throne not otherwise than after examination of his mind by the aforesaid learned elders.

That the people may know and love their king it is indispensable for him to converse in the market-places with his people. This ensures the necessary clinching of the two forces which are now divided one from another by us by the terror.

This terror was indispensable for us till the time comes for both these forces separately to fall under our influence. The King of the Jews must not be at the mercy of his passions, and especially of sensuality: on no side of his character must he give brute instinct power over his mind, Sensuality worse than all else disorganizes the capacities of the mind and clearness of views, distracting the thoughts to the worst and most brutal side of human activity.

The prop of humanity in the person of the supreme lord of all the world of the holy seed of David must sacrifice to his people all personal inclinations.

Our supreme lord must be of an exemplary irreproachability."

FINAL COMMENTARY ON THE VALIDITY OF THE 'PROTOCOLS'.

Now that you have read the famous "Protocols of the Elders of Zion" you may agree with me that they undoubtedly contain a lot of truth concerning Jewish actions and Jewish behavior, but they also contain a lot of what I would plainly call rubbish, definitely unworthy of intelligent Jews. That is the main reason why I question the authenticity of the Protocols. It bears remembering that these alleged Protocols are supposed to be "the minutes" of secret meetings between Jewish Elders, namely, wise men. Over the years I have had the opportunity to speak with some of the most famous rabbis in America, true "Elders" (the late Rabbi Magnin of Beverly Hills comes to mind,) and I can assure the readers that not one of them would have uttered *some* of the difficult-to-read nonsense found in these 24 paragraphs.

My doubts regarding the validity of the origin of the Protocols, namely that they are not what they are purported to be, do not diminish their importance, or the essence of truth contained in them. They do concern Jewish shenanigans against "all others," and it is well possible, even likely, that they were a desperate attempt by desperate people in Russia, who in the early days of the Twentieth Century realized the tremendous danger to their nation and culture emanating from Jews, and who with the publication of the Protocols wanted to forestall the catastrophe they saw coming - - - a catastrophe for which the Jews, more than any other group, must bear the ultimate

responsibility. (In this context it doesn't matter at all that the Jews now, in 1999, and more than 80 years after the Bolshevik revolution, disclaim any responsibility for it. Or that they are now depicting themselves as the victims, and not the true originators of this Godless system. This is par for the course, and was to be expected from them.)

Perhaps the best and simplest answer to the authenticity of the Protocols can be found in the fact that the Jews as an entity do not need anything like that, namely, a written plan. Everything, and much more (depending on the time and circumstances) comes naturally to them. In other words, it is part of nature, of the eternal battle between Good and Evil, between Good and Satan.

But isn't it also true that that which we did to the Jews in more normal times, for instance, when we excluded (or expelled) them from countries and principalities; when we restricted them from attending our universities; when we prevented them from owning land or entering numerous professions, also came naturally?

Absolutely yes! However, in this great battle that has been going on for millennia, it so far has always been the Jew who, by his very nature, has been the aggressor. Because Jewry needs us to exist, there have been the never ending attempts by some of the Jews to at first wiggle themselves into our society, and then open the doors for the whole tribe to enter. Then they change their looks and names, chameleon-like and by stealth, so that most of our people cannot recognize them anymore as strangers. Eventually, they claim to be "us".

After that comes the brazen attempt to take power over us and make us their slaves. This has (allegedly) been promised to them by their self-created God, and therefore this has to be their ultimate aim. Unfortunately, this God shaped by man was not able to endow them with the same creativity and abilities as are found, for instance, in Aryans who are still close to nature. Therefore, all Jewish collective actions only lead to destruction, as can be clearly seen by their horrible collective deeds in this Twentieth Century, the Jewish Century.

And this is where we stand today: Jews at the threshold of absolute world power, and the rest of mankind either so brainwashed as to be unable to recognize Jews for what they are, or to be so cowed by fright that they are unable and unwilling to fight for their survival.

--- No doubt, the next few years will be decisive!

Mrs. Hadassa Ben-Itto, the female Israeli judge whom I have mentioned earlier in this book in connection with the German issue of her own work on the Protocols, did write of the possibility that the anti-Jewish Russians who before World War I saw what was happening to their country, had concocted the Protocols for the very reason that they needed a potent weapon against the Jews. We must understand that these Russians largely, and with good reason, held the Jews responsible for the revolutionary agitations then rendering the Russian empire apart (shades of America today!) Mrs. Ben-Itto described the matter thus:

"Burzew, a Russian writer, met Belezki, the former chief of police, in jail after both of them had been arrested by the Bolsheviks. Asked about the Protocols, the police chief confirmed that they were a fake, but he also stated that the behavior of the Jews relating to the revolution justified any and all means, including inventing such a propaganda piece as the Protocols, to discredit them."

What I have reprinted in these pages, is the unadorned text of the famous Protocols. I did highlight some of the more important sentences through bold printing, but left most of the original text "as is". Please note again that I purposely removed the synopses usually found at the beginning of each single protocol. I did this so that readers of this book are not being side-tracked, and come to their own conclusions as to the origins and validity of this work.

The Protocols are undoubtedly a compendium of Jewish thought and actions. As a matter of fact, considering that they were printed first nearly one-hundred years ago, they are a prime example for proving to us how little the Jews have changed since then, in spite of having daily dealings with peoples of higher ethics and greater morality. In the sense of showing the eternal Jewish character, the Protocols are real. And, as I wrote earlier, today we are in a much better position to compare the truths inherent in the Protocols with the dismal facts we see all about us, than was Henry Ford, Sr. in 1921, or Major Osman, Bey, in 1878.

However, the Jews being Jews do not need a written plan for their actions. And if they had written one, it would likely be much more logical and cohesive than that which can be found in these Protocols. As it is, the text before you proves by its very disorganized state that it could not have been what it is claimed to be. Just notice how methodically, cold and calculating people like Bronfman, Greenspan, Rubin, Abe Foxman, Rabbi Hier and Soros, or even the trio Albright, Brenner and Cohen operate at this very time. I can assure you that memoranda written or dictated by these Jews would leave nothing to chance, and they would have a sense of order that, to me at least, seems totally lacking in the Protocols before us. From real Jewish Elders (wise men) we could expect something better.

We all know of the vehement Jewish denials concerning the authenticity of the "Protocols", and, as a rule when Jews are so intent on denying something, there must be some truth to the allegations. In other words, when Jews begin their "concerted actions" pertaining to anything (be it the Dreyfus, Frank, Rosenberg or Pollard cases, or the like,) or insist that in respect to the "Holocaust" all customary methods of historical and scientific research are suspended, or even made criminal offense, it is time for us to become skeptical.

It may well be possible that the Jews are peeved by the thought that we would consider them so stupid as to permit one writer (of 'the minutes/protocols') to sit in on a meeting, or meetings, of Jewish Elders (the Sanhedrin?) and diligently record what these wise men had to say and plan. To me, who believes he knows the Jews well, that just doesn't make sense.

Therefore, I state unequivocally that the published Protocols of the Learned Elders of Zion are not what they are claimed to be by so-called "Anti-Semites", and other serious critics of the Jews. In my opinion, they are definitely not the protocols of a few high-level Jewish meetings. I would not take issue with the title of the tract if it were something like, "Notes taken at meetings of the Oberjuden," but the usage of the term "Protocols" just rubs me wrong. Protocols are something official, something talked about and generally agreed upon by all those present. And this criteria is, in my opinion, not being met by what you have just perused.

We have to understand that that which the majority of critics of Jewish asocial actions generally view as conspiracies, are usually not conspiracies in the traditional (Western) sense. More Jewish actions spring from the incredible herd instinct of this unusual tribe than from rational thought. Jews are different than we. The current matter

concerning the Swiss "Nazigold" provides me with a perfect example of Jewish real and imagined conspiracies.

(*Personally I abhor the term "non-Jews" which in German is so often used as Nichtjuden. In my opinion it automatically elevates all Jews in the world above all others. When writing of the inhabitants of Shanghai or Hong Kong, for instance, it is quite all right to write of the "non-Chinese" part of the population because this usage indicates the greater importance of the Chinese people in both cities. But if we use the term "Nichtjuden" in Germany, the native Germans suddenly lose part of their birthright, while the Jews become what they aspire to be, a privileged caste.)

In explaining the matter of the "Nazigold" and the unwarranted attacks on Switzerland, I must first make the statement that the Jews as a collective *never* cease their attempts to capture the wealth of the Goyim. They are relentless in their pursuit of riches. Money and Power (the latter always closely connected with the former) is their God.

It so happened, that a few years ago, in 1995, Mr. Avraham Burg, the head of the Jewish Agency in Jerusalem, found his organization in dire need of additional financing, and possibly by pure coincidence he read, at just about the same time, of the (very old) dormant accounts in Swiss banks, some few of which might have belonged to Jews who died during the war. Practically on his own, Mr. Burg began delving into the situation, and, as is customary with Oberjuden, he did not only seek but also got the needed publicity from the world media. Thus the "Nazigold" story was reborn (over the previous decades since the end of the war it had been resurrected from time to time, mainly in cheap tabloids, and in equally badly researched books.)

At first few people took Mr. Burg very seriously. "Everybody" in high finance knew that the truly rich Jews of Europe before World War II did not leave their wealth on the continent. They either invested in American or British companies, or they deposited their cash in the banks of these countries (and some others far removed from danger.) Since the Jewish leaders were the instigators of the war against Germany, beginning with the very day Hitler took power, they also knew that not one continental European nation would be a safe haven for individual Jews or their wealth, once the conflict had started in earnest, and Switzerland in particular was in danger of being overrun. (Samuel

Untermyer, a leader of American Jewry, made numerous important speeches in 1933, declaring a Jewish war against Germany.)

Especially in America, Jewish claims to long dormant Swiss accounts were at first met with incredulity. It is doubtful that any U.S. bank has available records of accounts reaching back 25 years or more, and even less any such documents as old as five or more decades, as is the case with the dormant Swiss deposits. Accessing such old accounts would likely be considered against the law in most states of the American union. Many U.S. states have statutes which compel the banks to transfer the monies from allegedly dormant accounts to the state, often after unusually short periods of time. Illinois for instance wants to "take care" of allegedly dormant accounts after 7 years. In addition, in America it is very difficult for the true owners of such accounts to later regain possession of their savings from the government, even if all pertinent documents are available.

This obvious double standard inherent in the story of the dormant accounts is clearly recognizable when one compares Swiss with American customs in such matters, but this fazed neither the Jewish hierarchy nor the international media. Organizations such as the Jewish World Congress under the scepter of the alcohol peddler Edgar M. Bronfman, were quick to jump into the beginning fracas. While Avraham Burg's original claims had merely been for "tens of millions of dollars," the Jewish requests soon jumped to "hundreds of millions" and then even to "many billions". Once these figures were published, the Jewish shysters from New York boarded the ship and began laying the groundwork for class action suits (based upon American law!) against the entire nation of Switzerland. Finally, Jewish politicians, such as the comptrollers of several U.S. states, and Govim politicians who knew who could finance their coming election campaigns, were also heard from. (Here I again reiterate what I have written before, democracy as practiced today, is an entirely Jewish game.) Little Switzerland at first tried to wiggle itself out of a financial straight jacket from which there was no escape, but considering the allegedly non-existent power the Jews have over almost the entire Western world, the final result was easily predictable. In the middle of August 1998, the Swiss finally caved in to the Jewish blackmail, and the top three Swiss banks promised to pay \$1.2 billion to the "Holocaust survivors". (Incidentally, it may well

be that the figure of 12 (\$1.2 billion), which is 2x6, was settled on in order to given a secret message to the Chosen everywhere.) Unfortunately, I cannot help but warn the Swiss: Once you give in to a blackmailer without exposing him to the authorities, there will be no end to his demands. And in this case the "authorities" is the world public opinion. Now the Swiss have to pay dearly for their failure to expose the Holocaust swindle at its inception in 1945, for, with the Red Cross archives located in Geneva, only the Swiss could have proven the truth.

The huge amounts of tribute the Jews are demanding from countries like Switzerland, Austria, and, especially, from Germany and the United States, point to the great dishonesty of the Jewish tribe when it concerns the amassing of unearned wealth. This occurs on a daily basis across a wide spectrum of society.

The following excerpt from a letter by an American lady points to whereof I speak:

"In the eighties, I lived near Myrtle Beach, South Carolina, and at that time the local paper printed a number of stories about the 52 out of 53 beachwear stores in the area that were owned by Jews from Israel. It seemed that even in the winter, when business was very slow, these Jewish store owners were able to send every week nearly \$10,000 to Israel, while the single American store owner hardly made a living.

Since these Israelis were such a closely-knit community, neither the IRS nor the people from the state tax offices were able to prove that something was wrong, but one day one of the Israelis made the mistake of making two deposits within a given time, thereby going over the reportable \$10,000 limit, thus permitting the authorities to investigate the transaction.

Immediately, a rabbi was sent down from New York to handle the media and the law. They made a few arrests, but could not get anyone to talk. Some guessed that drug money was being laundered but nothing was said about counterfeiting. Apparently, at that time we had no suspicions in that direction. Now I am guessing that it was one step in the counterfeiting operation.

Around 1987, after a national newspaper chain bought out the Myrtle Beach paper, they stopped printing stories on the Beachwear

stores' problem, and they also stopped publishing my letters to the editor.

Not long after Clinton was elected and he had appointed all those Jews to head various Government agencies, the beachwear stores started closing or changing owners."

There is no doubt that if we view such schemes and the entire "Nazigold" scenario without any background knowledge of the Jewish instinctive behavior, it will read like a giant Jewish conspiracy. To most Gentiles it looks as if some sort of secret cabal was directing this Swiss affair every step of the way, and I am certain that some time soon, when the battle between Jew and Aryan breaks out into the open, it will be exposed. But we, of all people, ought to face facts. It is in our interest, especially regarding steps to be taken to safeguard our future generations, that we do not ascribe to the Jews any behavior patterns which are alien to them.

The only true Jewish conspiracies connected with the Swiss "Nazigold" affair, and everything that is now associated with it, were probably concocted in the offices of Avraham Burg when he began publicizing the Jewish tenuous claims, and by the head honchos of some of the American Jewish groups. Among the chiefs of American Jewish organizations it was likely the whiskey heir Edgar Bronfman who approached the matter methodically and with cold calculation. We can also assume that at one time or another, Bronfman and other important Jews sat around a single table in corporate offices, and plotted the next steps to be taken. But we overestimate the Oberjuden if we assume that all their new plans were laid down to the minute detail, general staff-like. The Top Jews know that once they bring things like that into motion, the collective instinctive behavior ("Jewish concerted actions" - their own designation,) of their entire group takes over, and especially the Nordics of the world's population seem totally helpless when facing such an onslaught.

The various politicians, Jews or not, who, for instance, jumped on the anti-Switzerland bandwagon, acted naturally, as politicians are wont do. They smelled blood, immediately thought of the potential "bites" which would fall to them, and followed the money scent like a pack of wolves chasing a wounded prey. It is no coincidence that the election "war chest" of Alphonse D'Amato, the former non-Jewish U.S.

Senator from the State of New York, and probably the most important "Christian" to help the *Oberjuden* to extort \$1.2 billion from Switzerland, topped \$20 million soon after the blackmail accord was signed. This sorry fact proves my contention that today's "democracy" is an entirely Jewish game, and has really nothing to do with self-determination or executing the will of the people.

Personally I doubt that such actions as the interesting cooperation of the Top Jews and non-Jewish people in high office were or are always the result of prior mutual consultations and common decisions, namely, of a conspiracy. They all did merely what comes naturally to persons without high principles, of which D'Amato is a prime example.

Following are excerpts from an article about the Swiss "Nazigold" affair that was written by the very perceptive Jewish writer J.J. Goldberg, and printed in the *Washington Jewish Week* of August 20th, 1998. It needs no comment except the statement that this article about Jewish networking confirms what we have been saying all along:

"In September 1995, World Jewish Congress President Edgar Bronfman and Secretary-general Israel Singer flew to Bern to discuss Jewish claims with Swiss bankers. The bankers listened coldly - never even offering Bronfman a chair - and then offered a flat \$32 million. Only 744 dormant accounts could be traced to Holocaust victims, they said. When Bronfman urged that an independent auditor explore the records, the bankers erupted. Secrecy was the Swiss banks' time-honored calling card, and couldn't be breached. It was a standoff.

Over the next three years, the Swiss slowly found themselves comered. They kept yielding scraps - a historical review commission, a \$200 million humanitarian fund - but never fully realized what they were up against. Last week, they finally cried uncle.

Switzerland wasn't the first European country to find itself encircled by the WJC. Bronfman and Singer had mounted similar campaigns during the 1980s, one to remove a Polish convent from the grounds of Auschwitz, and another to expose the Nazi war record of Austrian President Kurt Waldheim. Each time, the moral and political clout of American Jewry was pitted against the wounded pride of a European country unwilling to confront its prejudices. Each resulted in a WJC victory, but at a cost: stirring new waves of anti-Semitism in the name of ending it.

The Swiss campaign has been a new and sobering experience. Poland and Austria each had a widely acknowledged

record of anti-Semitism. A showdown between them and the Jews was a bit like ■ pro wrestling match: Whoever you rooted for, everyone knew who the good guys were.

Switzerland, by contrast, is revered around the world as the very embodiment of integrity, home of the Red Cross, the Geneva conventions and the world's most reliable watches. As guardians of the world's conscience, the Swiss were not readily moved by appeals to conscience

The WJC and its allies compensated with sheer firepower. Holocaust survivors filed multibillion dollar class-action suits against the Swiss banks in U.S. federal courts, with Jewish community leaders acting as pro bono lawyers. The Senate Banking Committee, chaired by Alphonse D'Amato (R.- N.Y), staged highly publicized hearings. The Clinton administration commissioned an in-depth historical review, led by Undersecretary of Commerce Stuart Eizenstat, a lifelong Jewish activist. Released in May 1997, the study was a devastating indictment of Swiss complicity in bankrolling the Nazi war machine.

Soon after, local and state governments around the United States began threatening financial sanctions against Swiss banks. Their leader was New York City Comptroller Alan Havesi, whose grandfather was chief rabbi of Budapest when the Nazis invaded.

It was the combination of forces - lawsuits, embarrassment, U.S. government involvement, the threat of sanctions, that ultimately brought the Swiss to settle. In a sophisticated, multipronged campaign, the WJC had backed the Swiss into a corner.

It helped to have an Edgar Bronfman to open doors with his wealth and prestige. It helped even more to have a Stuart Eizenstat and an Alan Havesi waiting on the other side of the door, representing government.

Obviously, we are all a product of our backgrounds," said Eizenstat. "As a government official, I act only in the national interest. But I bring my mind-set and values."

After the foregoing, the question may be asked again whether or not an entire Jewish "world conspiracy" exists? Is it not true that almost every publicly known Jew in the world began beating down on the Swiss once the world media took hold of it? This can best be answered by pointing to the totally different, actually opposing, world views that exist between Jews and Gentiles. The former will always deny that any of their actions are "conspiracies," for the simple reason that most Jewish actions harmful to whatever society the Jews are living in are the result more of genetic proclivity rather than prior agreement. As a rule they were the result of unspoken deeds and assent. For the Jews it was simply

a matter of "follow the leader" (who may be a rabbi, a Jewish newspaper columnist or one of the Jewish world leaders like Edgar Bronfman.) When, however, a politically astute and open-minded Christian looks at the present Clinton Administration which seems to consist only of Jews and other minorities, he will automatically assume that somebody, some people, made prior decisions to this effect, and no denial or claim of happenstance will change his mind. It will simply look unbelievable to the average European-American when a Jew claims that no white person of talent could be found to fill this or that position.

It must also be mentioned that undoubtedly the Top Jews currently setting the policies of the United States Government frequently sit together and plan future "American" strategies while, again undoubtedly, they are being mindful that in fact they have but one probably unspoken goal in mind, namely, the establishment of Jewish and not white American world hegemony.

Therefore we can say this: undoubtedly, the Jewish world conspiracy consists, insofar as we know from Jewish sources, of the Jewish "one world" dreams, and how they, as collective, are trying their utmost to realize these dreams. Allegedly all for the benefit of mankind, of course. We also know that the Jews regard themselves as the Chosen people, and as such they demand privileges no other tribe, people, religion or race would ask for.

For instance, the fact that as a result of Jewish-instituted U.S. laws hundreds of thousands of Soviet Jews (many of them Old Bolsheviks, some surely with criminal backgrounds,*) came to America, and live here off the back of American taxpayers, is an effrontery without parallel. As a German I would be ashamed for my people if German nationals in Social Security age, and too old to contribute toward the common weal of the United States, came to this country, and here demanded equal or even better treatment than that accorded aged Americans. But the Jews of America obviously see nothing wrong with such a practice as long as people of their tribe are the beneficiaries. Demands by American Top Jews, including the legislators among them, that Soviet veterans now residing in the United States ought to be provided with the same veterans benefits as U.S. vets, should be met with protests by the Jewish Veterans Organization, but here again blood

seems to be thicker than water, or the Jewish instinctive behavior cannot be overcome by reason and common decency.

*) In the Washington Jewish Week of July 16th, 1998, there is an article about efforts by Jewish legislators in Congress to see to it that Soviet Jewish immigrants have more access to benefits normally put aside for American citizens of need. The last sentence of this article is particularly enlightening: "At the same time, Jewish groups are urging lawmakers not to make matters worse by imposing new changes to the naturalization process. A key concern (for Jews, HS) is legislation approved by a House panel that would mandate more stringent criminal background checks before someone can be approved for citizenship." Do the Jewish groups know something about the Soviet Jewish immigrants (like Mikhail Markhasev, the young Ukrainian Jew who killed the son of Bill Cosby in January of 1997,) that we don't know?

That Jewish leaders everywhere are acting today as they have always done can be seen from the following, also quoted from the J.J. Goldberg article mentioned above:

"On October 29, 1857, delegates from four cities gathered in Baltimore for a national Jewish protest assembly, for the first one ever. After drafting a statement, they set off Oct. 31 for the White House, where they presented their petition to President James Buchanan. Their complaint: anti-Semitism in Switzerland.

Seven years before, America had initiated a treaty with Switzerland to formalize diplomatic and trade relations. As customary, each country guaranteed protection to the other's citizens - except Jews, that is. Jews were excluded at Swiss insistence. Most Swiss cantons denied Jews any rights, even barring Jews from their soil. The Swiss government said it couldn't override canton law.

Washington was reluctant to sign a treaty denying protection to its own citizens, but even more reluctant to damage ties with the world's only other federal republic. Caught in a vise, President Fillmore had the treaty rewritten in 1853 to drop all mention of religion. The new version promised equal protection to all, except where it conflicted with state or canton law. Now American Jews could expect the same welcome in Basle that Swiss blacks might find in South Carolina

That seemed fair enough to the Senate which ratified the pact in 1855. Jews didn't think it fair at all. After all, wrote Philadelphia cantor Isaac Leeser, Americas best-known Jewish spokesman, "There are not many colored people in Europe."

Jewish protests snowballed into a coordinated, nationwide campaign in late 1857. Rallies were held in 12 cities. Each city chose delegates to a national meeting in Baltimore (thanks to Orthodox-Reform feuding only four delegations showed up). The climax was the White House visit. President Buchanan promised 'a speedy and energetic course of action.' He did nothing.

Now, 141 years and 27 presidents later, we've come full circle. After a century and a half of pogroms and world wars; of life-and-death struggles against tsars, commissars, Nazis and Jihad terrorists, we're back to butting heads with the folks from the Red Cross.

Hasn't anything changed in all this time? Well, yes. Last time out, the Jews lost. This time, we won."

Reading the above, it becomes obvious that Jewish methods and aims haven't changed since 1857. One must also admire their unrelenting persistency. They never give up.

In the end, it will be our (Aryan, Gentile) viewpoint as to what is, and what is not, a conspiracy that will make a difference. There are more of us than there are Jews and other minorities, and when push comes to shove, the White man is still the better fighter. During the troubles sure to come (they are already unavoidable) the Jews as a whole will undoubtedly scream "we didn't mean it", when they are confronted with the truth of what we consider their wrong deeds (for instance, the Holocaust industry, special privileges for the Soviet Jews; the never ending psycho terror against Aryan critics; the Kosher racket, the constant misuse of Jewish power, and the hundreds of billions of dollars paid as tribute to Israel.) If white people believe that most Jewish deeds had been the result of conscious and rational action, no Jewish disclaimer to the contrary will be accepted. Because of the very nature of the matter, the average American cannot avoid believing in a prior Jewish world conspiracy when eventually confronted with the dismal truths of our age. People like myself who came to different conclusions about the reasons for the aberrant Jewish behavior will have no choice but to accept this conviction of our masses.

In most publications of the "Protocols" (with this one, purposely being an exception,) the 24 individual protocols are always prefaced by a synopsis of their various contents. Reading these 24 synopses put together, they look like notes about the Jewish character, behavior and actions which have been compiled by a deeply interested person - or several persons - over many years, and some even gleaned from existing publications, and thus served as the core of what you have just been reading. Even the frequently used "I" form of the Protocols seems to indicate that.

We ought to realize that at any given time only relatively few of the Top Jews are consummate conspirators such as are mentioned above (also, a few well known current currency speculators come to mind.) They have honed their conspiratorial skills not just for a few hundred years, as is the case with some Gentiles, but for millennia, ever since mankind stepped beyond the boundaries of domestic docility. Judging mainly from this very valid vantage point, I simply cannot accept that the Protocols are what they are claimed to be by many non-Jews. 1

¹ As an example of how sometimes we learn the truth not by diligently researching all the facts presented but by considering some very basic matters that seem to elude the researchers, I would like to point to the claim that it was Dr. Joseph Goebbels who had been the instigator of the infamous "Crystal Night" which heralded the end of German Jewry on November 9, 1938.

As recently as 1997, David Irving, the British historian, alleged in his biography of Goebbels (titled thusly), that he had discovered incontrovertible evidence of Goebbels' responsibility for the "Kristallnacht" outrages in the Moscow archives. Apart from the fact that I have and have had personal contact with some of Goebbels' and Hitler's former close associates who questioned the claim, I stick to my disbelief in Goebbels' guilt for the following reasons: Dr. Goebbels was without doubt one of the most intelligent and perspicacious men of the Third Reich. At the time nobody in the world was able to beat him in the game of propaganda. Goebbels also knew the psyche of other peoples and nations, and he never forgot how important "world public opinion" was for Germany. If anybody would have realized the tremendous negative outfall resulting from the Kristallnacht outrages abroad, it would have been "der kleine Doktor". Had he heard of it beforehand, he would have tried his utmost to stop it. Furthermore, although he was in high position (as Minister for Propaganda, and also as N.S.Party district leader of

Giving the matter some thought, I noticed that the first publication of the Protocols allegedly occurred in Russia in 1905 by Professor Sergyei Nilus, a Russian-Orthodox priest. Disregarding Professor Nilus' statement that he came in possession of this text four years earlier, I would like to point to the fact that in that year the first Russian (anti-monarchist) revolution was attempted, and subsequently failed. It is important to know that (already then) the leadership of this revolutionary movement was almost totally in Jewish hands.

Therefore, it is entirely possible, as the Jews are still insisting, that the Okhrana (the Russian Secret Police) compiled the "document" in order to have a weapon to discredit the Jewish revolutionaries and warn the Russians of the danger facing them from potential Jewish actions. The major argument against this, however, seems to be the fact that even after their first publication, the Protocols were never made available to the Russian masses. Perhaps this proved unnecessary in 1905 because the Jewish putsch was quickly put down, and most of the Red revolutionaries were exiled to Siberia. Interestingly, Professor Nilus had planned a second publication in 1917, the very year of the "Bolshevik" revolution (also a Jewish undertaking,) which finally toppled the Romanov dynasty. It is possible that the events of February 1917 (the Menshevik revolution) overtook Nilus' plans.

Few people know that the Okhrana official by the name of Pyotr Rachkovsky, whom the Zionist organizations have always viewed as the mastermind behind the Protocols, was a Jew, or, to be exact, a part-Jew, himself. Rachkovsky was the head of the foreign department (the "Foreign Agency") of the Okhrana, and was most of the time stationed in Paris. This would account for certain similarities between some of the text of the Protocols, and earlier French works delving into the Jewish question. Pyotr Rachkovsky's Jewish background would also explain, what I would call the Jewish vernacular in the Protocols, a form of expression that (to me at least) is even discernible in the English translation. Even the noticeable gibberish could be used as proof for Rachkovsky's partial authorship: He was Jewish but most certainly he

Berlin), Goebbels did simply not have the jurisdiction and, ironically, wherewithal to organize the anti/Jewish attacks.

was not what I would call a "wise man"; one of the generally unknown Jewish Elders.

In order to get at the bottom of the matter, I went so far as to put all the synopses removed for this publication together, and re-read them. And, guess what: They look like notes which one or several persons, especially people connected with a police agency, would keep of numerous and different observations compiled over a long period of time. Considering these facts, I would like to advance another theory. A theory based upon the <u>current</u> behavior of the Russian people and, naturally, of the Jews:

There is no question that the Bolshevik revolution was an essentially Jewish endeavor, and that Bolshevism, Communism and/or the Soviet Union was one of the most cruel political systems ever to enslave an entire nation. ALL of Russia suffered tremendously because of it. The human and cultural losses resulting from this Jewish take-over of a whole country are staggering.

After the Soviet Union finally collapsed not quite ten years ago, one would have expected that the Russian people would take action against that ethnic and religious element in their midst which for seven decades had benefited most from Communism, and whose cadres had supplied most of the commissars of the dreaded CHEKA/GPU/NKVD/KGB, and most of the camp commanders of the GULAG, namely, the Jews. But what really happened was a surprise to everyone, probably also including the Jews themselves: No revenge against anyone was taken. To the best of our knowledge, not one Jew was killed by outraged Russian masses because of his criminal behavior in the service of Communism. The Russians are obviously not a people to bear grudges for long, nor do they seem adept at hating.

We may assume that the Russians in 1905 were just as well disposed or as lethargic toward their Jewish neighbors as they are now. This, however, could not have been to the liking of the Top Jews in that (or any other) country, who keep their flock together by constantly awakening the fear of so-called anti-Semitism and its ramifications. We have to consider that perhaps the real reason for the writing and publication of the Protocols was the (Zionist) hope that this would generate anti-Jewish sentiment among the Russians, that furthermore this would lead to "some" killings and plundering directed at Jews, and

that as a result more Jews would actively join the revolution (remember, I am referring to the events of before World War I.)

Or, some high-ranking Russians, possibly persons connected with the Russian Orthodox Church, were dismayed by the political phlegmatism of the Russian masses, including the higher aristocracy, and that the first printing of the Protocols was really meant for this group of people. Ironically, there are a few passages in the Protocols which may give credence to this theory: the anti-Monarchist stance frequently comes through loud and clear.

I realize many patriotic Americans, and others, may be shocked to discover that someone like myself puts in doubt the authenticity of the Protocols. This work, has been, after all, a mainstay of those who are trying so hard to educate the masses of the American people about the real menace of Jewish ambitions. The existence of the Protocols undoubtedly made it easier for many Gentiles to view Jews and Judaism as one giant rational conspiracy directed against us, and it saved many of our people from discovering by themselves what makes the Jews tick. In placing doubt on the authenticity of the Protocols, am I not harming our cause?

I don't think so. First of all I would restate what I wrote earlier: The text of the Protocols does provide an insight into the mindset of the Top Jews, no matter who wrote it. If we discount the unintelligibility we can definitely learn from it. The Jewish argument about the authorship is spurious anyway because the Oberjuden would never take the Protocols point by point, and refute them individually, as we have been doing for many years in refuting the incongruous Holocaust tales. In other words, no matter what I wrote about the Protocols' authenticity, Henry Ford's dictum of 1921, namely, that the Protocols as published fit in with what was going on then, and they fit the world situation now, is still true today. As a matter of fact, now that we are close to the end of the Twentieth, the Jewish Century, the message of the Protocols is more pertinent than ever, no matter what was the real source. In thousands of years of history no generation of mankind has been in a better position than ours to recognize the Jews for what they are. But for us it is still very important to remember that we should always strive for the truth,

for only the truth shall make us free.

EPILOGUE

In the beginning pages of this book I expressed the opinion that I regretted having to write such a harsh judgment about an entire people, race or ethnic group. Undoubtedly, the *Oberjuden* will accuse me of unjustly stereotyping the Jews. Even more than before I will be called a bigot, a racist, a hate monger and - - the worst epithet - - an anti-Semite. There will be suggestions that I retract, and that I must, in time-honored fashion, apologize for the wrong I did to the poor, innocent, lovable and forever persecuted Jews, whose sole alleged purpose on earth is to create a more perfect world. If only those Gentile ingrates would let them....

Obviously, there will be no retraction or apology from me even though I realize that I am not omniscient, and one can assume that there may be a few erroneous premises or false conclusions in this tome. But I am always willing to sit down with my adversaries and let them tell me where I erred. Besides, I am still waiting for the Jewish retractions and apologies relating to the unbelievable tales and statistics concerning the Holocaust claims. Once they have come forward with this, I will gladly print their arguments against my writings. I doubt, however, that the Oberjuden would be more ready to debate me about the negative impact of their people on all of our lives, than they are willing to debate the incongruities of the so-called Holocaust with some of the expert revisionist historians I know.

Unfortunately, we are fooling ourselves if we believe that we can create a better and more peaceful world when we totally abstain from using generalizations in regard to peoples, tribes, ethnic groups or other human associations. We generalize, with good reason, when we purchase houses, cars, even food. We generalize when we select places to go on vacation (whoever picks the slums of Calcutta or the NYC borough of Harlem as a place to visit?) We generalize when we vote in elections along party lines, and we generalize when we send our children to this or that college, and definitely not to others. We do this even if we ourselves are often not quite certain about the criteria which we are instinctively using to both generalize and discriminate.

In the aggregate, the Jews are most certainly presenting a problem for all of us, probably including themselves. At the moment one only needs to open any daily newspaper in the so-called Western world and realize whereof I speak. For instance, how can a German like myself remain unaffected when forced to witness the relentless propagation of the preposterous World War II tales that are being dished out by the Chosen? And, worst of all, no dissent is permitted or possible, due to the allegedly non-existing stranglehold the *Oberjuden* have over the media of most of the world's nations.

The Top Jews obviously prohibit generalizations (stereotyping) because they know it will bring out some inconvenient truths. The Gentiles, on the other hand, need to generalize in order to have a better understanding of the world we live in. (The Jews are constantly generalizing about us, so why shouldn't we do so about them?)

A book of this size cannot possibly list or deal with all the justified complaints we have about our "Semitic" co-owners of this earth. At the moment there is not one single day when someone like myself does not discover a news item inimical to "us", and seemingly in favor of the Jews, that we find insulting, obnoxious or harmful. One can only hope that this work presents a broad overview of the problems we are facing, and thus enlightens some hitherto naïve Gentiles, and in addition makes a few Jews think about their own position in life.

Few Americans think about it but we must not forget that in today's United States it is virtually impossible for a Christian, white, normal citizen of this country to defend his own heritage. Just imagine, members of the American Staatsvolk, the very group which created this nation, are now prevented from defending themselves and their race. This state of affairs can be clearly blamed on the Jews, for there is nary a Jew who would come to the defense of either the white race, or America's European heritage.

German immigrants especially bear the brunt of the anti-Germanism endemic in American society, most of which comes from Jews. It is no coincidence that just about the only German-American festivities and accomplishments brought to the attention of the public by the American media are Oktoberfests and Beerdrinking Festivals. The Jews controlling the media see to it that little else that is positive is published about the largest ethnic group in the country.

As this is being written, the United States is about to take part in the building of a space station along with Russia and other countries. U.S. newspapers and magazines are full of articles about past space

accomplishments. Unfortunately, as if on command, the tremendous successes of the German rocket pioneers, such as Wernher von Braun, Arthur Rudolph and Hermann Oberth, are now relegated to the memory hole. Instead, the Jews who are now in charge of NASA take credit for everything. In April of 1999, ABC-TV broadcast a series on the Twentieth Century narrated by the well-known Canadian-born announcer Peter Jennings, one segment of which was devoted to the space program. In this segement the Jews who wrote the text, and the Jewish owners of the ABC network who supervised this one-sided propaganda, managed to befuddle the American public about U.S. space suscesses without mentioning the German scietists even once.

It also bears remembering that this suppression of the majority emanates from a minority that is constantly screaming "discrimination", and always demanding special privileges.

How wrong the Jews can be in assessing their and our situation could again be discovered in the *New York Times* of September 17th, 1998. On page 2 of the business section of this paper I discovered an article by Michael M. Weinstein headlined, "The Fed can insulate the U.S. from much of the global crisis."

Now, please note, a Jewish financial expert, M. Weinstein, writes in the NYT, "the" major Jewish-owned and directed newspaper of the United States, that the "Fed", namely, the Jewish-led Federal Reserve Board under the direction of its Jewish chairman Alan Greenspan, may be able to insulate this country from much of the negative fall-out of the current global economic crisis. I, on the other hand, a Gentile who does not consider himself a financial expert but who is steadfast in his belief in natural law, am convinced that in due time the United States will be greatly affected by the economic catastrophe just now gaining world-wide dimensions. By the time you read this book, we will all know more about this dismal situation. It is then when you can see with your own eyes that the Jewish Weltanschauung, as expressed by Mr. Weinstein (and many other Jewish self-appointed experts,) is inherently flawed. This false world view currently contributes greatly to the aggravation of the world crisis which in the end will in the United States probably be worse than the depression of the twenties and the thirties

On the evening of the 7th of October 1998, the CNN TV network brought an interview with a Wall Street expert named Wayne Angell, during which this gentleman made the following statement: "The FED has precise control over the price of gold." And, by FED, Mr. Angell obviously meant Alan Greenspan, the financial front man of the Jewish power structure. For nobody else controls the FED, and therefore the free flow of money, but Mr. Greenspan.

This brings to mind that already in October of 1987, Mr. Greenspan, then the relatively new chairman of the Federal Reserve Board, interfered heavily in the normal process of economics when at the time of major crash of the New York stock market he called the (mostly Jewish) chiefs of the important New York brokerage houses and offered them unlimited supplies of money in order to turn the market around. This ploy succeeded - until now. In the meantime combined Jewry became immeasurably more rich, and the American public more poor. And, when (soon) all these Jewish financial games are over, there will be hardly an American family who did not lose a substantial part of their wealth and life savings.

Elsewhere in this book the (forced, coerced, manipulated) gold sales by most of the world's central banks are mentioned. In May of 1999 the news was broadcast that now also the British Chancellor of the Exchequer has decided to sell a large part of the British government's gold hoard, an announcement that immediately led to the lowest price of this precious metal in twenty years. For anyone with even the slightest business sense it must seem odd that the British would sell over 400 metric tons of gold at the time when the price is lowest, and when Great Britain does not seem to be in dire financial straits. Unfortunately, no "reputable" journalist would pose this question. Therefore, we are justified in asking whether there is not a more sinister explanation for this scheme. Either the British have discovered a way to manufacture gold cheaply by a hitherto secret process, or else the London sale is a signal to the enlightened that now the rock bottom of the gold price has been reached, and that a new financial era of rising inflation, decline of the U.S. dollar and a decline of the stock markets has begun.

At any rate, there is something awfully wrong with the world situation when a relatively small number of persons belonging to a tiny tribe of unethical moneychangers are able to control most of the world's gold and the currencies, as well as the major stock markets (and thereby the fate of hundreds of millions of people.) It can end in no good. There is nothing in the way of preventing, for instance, the Jewish head of the FED to tell one of his high-placed "religious" brethren in the financial community that, for instance, the FED anticipates letting the price of gold rise after a given date. All this person has to do is to place options on tons and tons of gold (possibly even with credit supplied by the FED,) and soon Jewry as a whole, including obviously also the individuals involved, will be even wealthier than before.

Henry Kissinger, the former U.S. Secretary of State, obviously understands the mechanics of such harmful, collective actions, for in an article titled "Perils of Globalism" (Washington Post, October 5th, 1998) he wrote the following, "when Asian creditworthiness began to fall, financial institutions and fund managers holding the debt were tempted to sell Asian currencies short, thereby accelerating devaluation and compounding the difficulties of repaying debt. Speculators were acting rationally, but the result was a deeper, more vicious and more intractable crisis."

"The speculators will argue that they are only exploiting weaknesses in the market, not causing them. My concern is that they have a tendency to turn weakness into a disaster."

Unfortunately, Dr. Kissinger did not mention that most of the speculators are Jews and that the one characteristic which separates this type of people from normal human beings seems to be their total lack of conscience. For them profit ("gold") is the standard of everything. Compunction for the miseries caused to others by their criminal actions is a totally unknown emotion. Phony, dishonest charity with which to alleviate but a fraction of the great misfortune resulting from their unethical, and often criminal, behavior suffices to dull any twangs of conscience that might arise. The noticeable lack of conscience which seems to be the red thread that runs through almost all stories of Jewish successes and brutal behavior, can also be found among another but thankfully minor part of the general population, namely, common criminals. And, it doesn't matter whether we are talking about the Jewish billionaire who 'takes over' a prestigious Aryan company, only to fire most of the long-time employees, and sell the remaining real estate piecemeal for huge profits, or the small-time Jewish operator who purchases an apartment building with the aim of evicting its aged tenants in order to make cosmetic changes which allows a considerable raising of the rents. The heads of the Jewish organizations blackmailing foreign governments and companies for World War II occurrences, also seem to be bereft of any conscience, as are those Zionists who are continuing stealing Arab land in East Jerusalem for Jewish settlements. I, personally, could not partake in any of the schemes mentioned above because my innermost being would revolt against it.

In his article, Henry Kissinger, whom one can, without hesitation, call one of the best informed and most perspicacious Jews in the United States, also wrote that, "No government, and virtually no economist predicted the (current, HS) crisis, understood its extent or anticipated its staying power."

Assuming that Dr. Kissinger wrote what he believed to be the truth, this simple statement would explain much of what lies at the core of the total lack of mutual understanding that exists between the Jew and the Aryan. For a number of years Aryan writers, like yours truly, whose minds had not been befuddled by Jewish Weltanschauung, not only saw it coming but were able to foretell the timing of the world catastrophe which is now definitely upon us.

The only explanation for Dr. Kissinger's, and, ipso facto, most other Jews' seeming naiveté in this matter must be the Jewish trait of never acknowledging that all actions breed reactions (a natural law, God's law, HS) or the blasphemous belief that the "Chosen" are exempted from it. Jews furthermore do not admit that there are definite limits as to what mankind can accomplish.

We can be certain that even after the now ongoing world catastrophe, when much of the earth will lie in ruins, there will still be people who dare not blame the Jews for the calamity that has by then befallen mankind. Many of our gullible co-citizens will believe that God brought about our misfortune; that somehow we are being punished for our sins. The fact is that the world depression now in its beginning stages would not have happened were it not for the machinations of people like Messrs. Greenspan, Rubin, Soros et al. And, since Israel will probably be the first time user of nuclear weapons since 1945, causing incredible killing and horrendous destruction, we must also blame that country, its people and the sponsor governments of the Jewish state,

namely, those of the United States and Germany. It is they, not God, who due to their greed, stupidity and lust for power are now bringing the world to the brink of near total destruction. The sins most non-Jews have committed in this regard were those of a serious religious and philosophical nature, namely in not using their God-given senses of rationality and justice, and, furthermore, in not abiding by the warnings of religious leaders of old, like Martin Luther or Pope Innocent IV.

By now there are few thinking people who do not recognize the horrific impact Jewry has had, and soon will have even more, on all of our lives. In this epilogue I would therefore like to delve into the puzzle "who are the Jews?" Are they who they claim to be, namely, the "Chosen" of our God, or are they really impostors, perhaps even some sort of space aliens? (Because of recent discoveries about outer space, this question is quite legitimate, and not out of place.) For, certainly, collectively the Jews have traits and talents which cannot be found in any other race, people, tribe or creed on earth.

For an avid reader of Jewish publications it is interesting to note that the Jews are using the German word *Mensch*, which means "human being", when they want to describe one of theirs who is known to be kind, dear, generous, lovable, fine-spirited, in other words, just plain good. Unfortunately, such kindly characterizations are often used for the very same individual Jews whom we, Gentiles, view as ruthless monsters.

However, to those who intensely dislike or even hate the Jews, I would like to point out two things that must be considered when we try to judge them collectively: It is always wrong to view the opposition, either in politics or in war, as one single insurmountable *monolithic* block. We know this was not true when Stalin was in power in the Soviet Union, and certainly not when Hitler ruled Germany. The same holds for the Jews today. There are Jewish voices, however feeble, that coincide with ours. Some of them have been mentioned in this book. I also would like to mention that the Jewish capacity for love, even across "religious" lines, is as great as among any other people, and this, by itself, proves their *Menschlichkeit*, their humanity.

An interesting example of the discrepancy between Jewish thought and Aryan opinion about individual Jews could be discovered in the summer of 1998: Few average people would disagree with the

statement that the recent extortion from Swiss banks of 1,2 billion dollars for some unproved claims deriving from World War II, was an abomination, and a high crime. And that the Oberjuden connected with this ignominious deed can be compared to gangsters of the worst kind. Well, as mentioned earlier, one of the Top Jews largely responsible for this sort of unethical transgression was an American Jew, Israel Singer, who is currently the Secretary General of the Jewish World Congress.

In the 27th of August 1998 issue of the Berliner Zeitung, mewspaper read mostly in the German capital, the Jewish reporter Stefan Elfenbein used the following words to describe Mr. Singer: "He is an elegant man with a sensible mouth, and a soft voice, whose persona exudes an aura of great sensitivity." But Elfenbein also mentions that, if necessary, Singer's "ice cold sharpness" can come to the fore. And the reporter furthermore noted that Israel Singer's character was formed through the "Holocaust", after which his father had always lit 113 candles for all the relatives he had (allegedly) lost. (Nobody I know is familiar with the names of 113 of his relatives, dead or alive, no matter how close or distant, and it is unlikely that due to the Jewish proclivity for changing names and domiciles anybody could really discover the fate of so many Jewish relatives after six years of brutal war.)

Personally, I have no doubt that Israel Singer is probably a nice man, a good family father, and also a benefactor to people in need. Yet he is also one of the Top Jews in the world who at this very time in history is causing inestimable harm to a great number of people, and to the relations between nations. His acting as a (conscious or subconscious) major treasurer filling the war chests of Zionism for the next world conflagration can also not be overestimated. This then is the enigma of Judaism, a riddle difficult to solve. Are they *Menschen* like we are, or something totally different and alien?

There is the interesting fact that the Jews are always clamoring to be treated like all others; to have the same rights like everyone else, yet when we treat them as equals they often feel insulted, and most certainly they will never cease to demand special privileges.

In the *New York Times* of October 17th, 1998, there was a large article about the fiftieth anniversary of Brandeis University in Waltham, Massachusetts. Reading it one gets the distinct impression that the Jews,

all by themselves, cannot even create a first class university. The following is an interesting excerpt from this article:

"The Jews' fervent drive for acceptance, prosperity and a role in shaping American culture succeeded so well-partly through the efforts of Brandeis- that Brandeis never became the Harvard of the Jews.

"Harvard became the Harvard of the Jews, as did Yale, Columbia, the University of Pennsylvania and the rest of the elite American colleges, where Jews, who make up 2½ percent of the American population typically make up 20 percent of students and faculty members.

"Jews are no longer trying to get into the American academic establishment," said Rabbi Hertzberg, a historian of American Jewry. "They are the American academic establishment. The problem Brandeis had come to resolve has been solved."

The above was obviously written with pride about the Jewish accomplishments, and I, for one, also see therein a certain arrogance. I also would like to point out that the Jews give (collectively) no thought to the fact that if they occupy 20 percent or more of the study and faculty places at the elite universities, someone else, some other ethnic, religious or cultural groups are being severely short-changed, or, to put it more bluntly, being discriminated against.

In the Brandeis University article I also discovered the following pregnant sentences:

"... as Jews continue to rise freely through the ranks of politics, industry and the media, Brandeis and American Jewry together face a challenge unprecedented in Jewish history: How to forge an identity divorced from prosecution?"

"What do you do when all the choices are yours?" asked Gary Tobin, a Brandeis professor of Jewish studies. "When you can't blame external forces, when there is no hostile environment to mold your ideology?"

For myself, the few sentences above which I have high-lighted provide a clear indication of the bankruptcy of Judaism. A "religion", "ideology", or, rather, Weltanschauung that can provide cohesion or une raison d'être for its members only through appeals to their fears and latent paranoia, should not be in existence.

Obviously, we cannot separate the individual, however nice and benign, from the whole. This goes for Gentile and Jew, for Christian and Jew, and for German and Jew: we must generalize in order to get to the truth. Even if the truth hurts.

On the 11th of June, 1965, TIME magazine carried an article in its "Science" section which may assist us in understanding the biological foundation of the Jewish problem:

"Entomology - subversion among the ants.

The U.S. South knows few worse pests than the tiny fire ant, an uninvited guest that came up from South America nearly fifty years ago and settled down for I long visit. The little insects bite people, raising painful lumps, attack livestock, nibble crops and foul up expensive farm machinery with their hard earthen nest mounds. For years nothing could check their spread: massive attacks with chemical dusts and sprays all failed. Now it looks as if the Department of Agriculture has finally found an answer to the curse of the fire ants; still smaller ants that seduce the fire ants into destroying themselves.

Uruguayan scientists working for the department stumbled on the secret while they were searching for I fungus of a bacteria that might be fatal to the fire ants. They discovered that in Uruguay where the ants are native, they are no serious problem. Often they are so weak that they build flimsy nest mounds which wash away in the rain. This suggested not an ant killer but a social parasite.

The nests contained various parasites, but the most important turned out to be another species of ants that live without concealment in the fortresses of the fierce fire ants and, by some mysterious influence, make their hosts support them in idle luxury. Usually, a few of the parasites cling to the fire ant queen by means of specially adapted mandibles that fit around her neck without hurting her. When a worker comes to feed her with regurgitated food, the parasites flutter their antennae, apparently conveying a compelling message that makes the worker feed the parasites instead of the queen.

The parasites that cling to the queen are females and when she lays her eggs they lay their eggs of their own. Dutifully the fire ant workers care for both sets of eggs and raise the infant parasites just as tenderly as if they were young of their own species. The parasites thrive while their considerate hosts all but work themselves to death taking care of them. The fire ant economy is

wrecked. The healthy parasites mate conveniently in the nest, and then fly away to subvert and weaken other fire ant colonies.

The parasites have been found only in association with fire ants. Apparently, they cannot live except when fed by the fire ants with their regurgitation's. This dependency makes them promising as a potent biological weapon."

Who among us, and who is familiar with the Jews and their collective behavior, does not think of them when reading this article? It is tragic but all too true. It also confirms how intertwined man is with nature. One should suppose that with our unique ability to reason, and with the accumulated knowledge we have gained over the ages about our surroundings and about other human beings, Jews and Aryans alike, the Jews would by now be able to discard any parasitical behavior such as is described in the article above. But, obviously nothing has changed, and as far as I can see no salvation is in sight. I find it ironic that one could use this very TIME essay as a parable of Jewish conduct. But just as in the TIME story the parasites bedeviling the fire ants were other ants, so we ought to be careful not to dismiss the Menschlichkeit, the humanness, of the Jews. Jews might be aberrant humans, but humans they are. If they were not, then no salvation is possible.

Although I do read the New York Times diligently, there are news items or articles, the importance of which I am missing at times. The following text, somehow fitting to the ant story above (and also to human behavior in general) was rediscovered in the interesting newsletter *Mythbusters*, P.O.Box 3639, Gaithersburg, MD 20885:

"The most enduring things are those which arise spontaneously, not what is imposed from above. Consider this example of the "latest research" reported in *The New York Times* on March 23, 1999:

Mindless Creatures Acting 'Mindfully'

"Oblivious to its fellows, the single-celled creature called the cellular slime mold slithers amoeba-like along the ground, lapping up the nutrients in its path. But when the food supply runs out, it has a biochemical panic attack, frantically sending out molecular signals to other nearby slime molds, which in turn are sending out signals of their own. Guided by these primitive conversations, the individual cells come together to form a multicelled organism, sprouting ■ stalk and ■

head of spores that become the seeds of the next generation. When

these fall to the ground, the cycle begins anew.

Exotic as it seems, this behavior is just a stark example of one of the most familiar phenomena in the living world: the way individuals, whether cells in a body, plants and animals in an ecosystem, or members of a corporation or society, congregate into complex wholes that take on autonomous existence of their own. There is no need for a central controller orchestrating their movement [emphasis added]."

In the last weeks of November 1998, American Jewish newspapers printed articles about a program called "Birthright Israel". According to the news reports, the Zionists will make it possible that henceforth every Jewish-American teenage boy or girl can at least once in their young years make a ten day visit to Israel, free of charge. This idea is not new. It sounds as if it came right from Adolf Hitler, who before World War II promoted similar program for German youth from the Balkans, from the Baltic countries, and from overseas, to visit the resurgent Reich. But there is an essential difference. When the "Nazis" instituted such programs, all costs were born by the German people. Not one cent came from a foreign source. With the Jews the exact opposite is true: The idea for the program came from Prime minister Netanyahu of Israel, a state that is forever squeezing money, one way or another, from both the United States and Germany, and another source for the funding of "Birthright Israel" are wealthy American Jewish individuals or organizations who themselves generate their huge incomes from off the backs of Gentiles. Parasites at work.

The true essence of the difference between Gentile and Jew lies perhaps in our dissimilar approach to God and afterlife. Our Christian, Nordic concept of God is closely allied with nature. As a matter of fact, they are inseparable. The natural law, God's law, that, for instance, is proclaimed in the sentence, "you shall reap what you sow," seems to be missing in Jewish thought and action. Jews seem to believe that human beings can bend such natural laws (God's laws) at will, and that therefore they are immune to retribution for their wrongdoing. This can be clearly seen from the fact that Jews in general complain that they are always being unjustly persecuted, when in fact most of the persecution they have experienced over the ages was caused by their own actions.

For instance, at the very time of the writing of this book, the Zionists are screaming to hell and high heaven that some of their enemies may be creating weapons of mass destruction, and are intent on using them against Israel. No comparison is drawn to the fact that the Jewish state is not only in possession of 200-odd H-bombs with which to destroy large parts of the world, but only recently it came out that Israel has also produced large quantities of the most deadly biological and chemical weapons of mass destruction known to man. Besides, it was the Jewish state that has already attacked another country's nuclear plant, (at Osirak in Iraq, in 1981,) an act that could have easily caused another Hiroshima.

The other current emphasis of the *Oberjuden* is on acts of terrorism perpetrated against Jews, both by Muslims and by others. Here again it seems forgotten that no country creates more terrorism than Israel, and no people more so than the Jews. The Israeli MOSSAD and its predecessors have been the premier terrorist organization of the world ever since the Jewish-led NKVD (formerly Cheka or GPU) went out of the terror business. Mossad agents have been caught red-handed in many places on earth while performing their dirty work, and as little as two years ago a team of these state-sponsored gangsters badly botched an attempt to assassinate an official of an Arab organization in Amman, Jordan. Somehow most Jews seem to be under the illusion that all such criminal actions by their own tribe are justified because no matter what they or their people did, they feel it is they who are innocently persecuted. Unfortunately for the Jews, not everybody else agrees.

The Jewish mind-set regarding justice and retribution can be found in many of their publications. For instance, the Jewish community of Vienna, Austria, the so-called IKG (Israelische Kultus Gemeinde) publishes an expensive, glossy magazine *Die Gemeinde*, which is, in spite of all Jewish proclamations for the separation of Church and State, undoubtedly generously financed by the Austrian Government. In the September 1998 issue of *Die Gemeinde*, I discovered the following paragraph in a lengthy letter by Ariel Muzicant, probably an Israeli Jew who is the head of the IKG:

"(Even more than fifty years) after the Shoah we cannot allow that past injustice against Jews remains unpunished. Jewish politicians have no right to remain silent or look away, even if this were the easy way out. We Jews have a right for justice, and especially there, where we were persecuted or still are being persecuted, we must express our right for justice."

Muzicant then continues telling Austrian Jews that they have to get ready for expressions of serious antagonism (i.e., anti-Semitism) by their Austrian neighbors as the demands of organized Jewry escalate.

The magnitude of such Jewish actions can only be understood if we compare them with similar actions if they were undertaken by Gentiles. What if the survivors and heirs of the 18 million Germans expelled with nothing but the clothes on their back from real Eastern Germany, the Sudetenland and other parts of Eastern Europe were to start class actions suits for the recovery of all they or their families had lost? Poland, Czechia and Rumania would go broke. What if the German soldiers who did slave labor in the Soviet Union for many years after the war demanded repayment from both Russia and the United States? (From the latter because many of these soldiers had been forcibly transferred to the Russians by the U.S. Army.) What if the thousands of German inventors whose patents were stolen by the Allies after World War II, were to demand compensation from the companies in America and elsewhere that became wealthy because of their inventions? I could go on But I feel that the only way to truly judge Jewish actions is by such comparisons. And never forgetting that the Jews had, as a rule, been uninvited guests in the countries affected by their inordinate demands

It must be mentioned that to this day the Jewish God seems to be the one who calls for revenge and "an eye for an eye". The Jewish battle cry deriving from the mythical Holocaust, namely, "never forget, never forgive," is an apt expression of this most certainly un-Godly, and certain un-Christian, mind-set

Read the following excerpts from an article from the *Jewish Week* of November 1998. It says so much better than I could what the Jewish "religion" is all about:

Forgiveness? No Way.

By Toby Axelrod

Sixty years after Kristallnacht, is it time to forgive?

The very notion evoked harsh words at ■ recent conference at Drew University in Madison, NJ., convened to recall an event considered as a forewarning of the Holocaust.

"It is not anybody's business as non-Jew to ask Jew to forgive," declared German-Jewish journalist Richard Chaim Schneider, responding to the invocation of University Chaplain Rev. Victoria Erickson on opening of the conference, "Sixty Years after Kristallnacht: German-Jewish relations in Germany Today,"

Erickson had urged forgiveness while noting that "forgiving is not forgetting, forgiving is not pardoning, forgiving is not condoning."

Schneider said that especially the Christian Church should not tell us to forgive.... It took almost 2000 years for the Church to forgive the Jews that we killed Christ."

The conference included presentations by historians and current Jewish Germans. It drew more than 200 attendees, most of them educators -----

Memories of this event (the Kristallnacht, HS) and those to follow have affected the collective German-Jewish consciousness, suggested Schneider. He said many German Jews still feel isolated from other Germans. They have "almost only Jewish friends," and "we do not agree yet that we are really citizens of this country."

To the last comment I can only say, Jonathan Pollard feels the same about the United States, therefore, this must be a Jewish trait.

The Jewish inability to forgive, or to establish a normal relationship with former adversaries seems to be grounded in the perennial Jewish hate against all others, and in the belief in their own Choseness, which makes a sin of every attempt by oppressed and cheated peoples to defend themselves against Jewish encroachment.

Christian Europeans and Americans (the people who are bearing the brunt of Jewish oppression) as a rule believe in an afterlife. They acknowledge that they have no valid concept of what lies beyond human life, but they believe that there are sufficient indications that our existence does not end with our death here on earth. Jews on the other hand, frequently (or always?) seem to question any continued existence in the great beyond. This sort of faith, or lack of it, probably lies at the root of many Jewish actions: Perhaps they feel that they have to leave their mark here on earth or else their life had been for naught.

A small item in the Washington Jewish Week of May 21st, 1998 quoted a Rabbi Marc Gellman, who had stated in the publication Reform Judaism that (many) Jews "face a spiritual crisis because they have abandoned belief in the afterlife." Gellman noted that Reform rabbis hardly ever mention it (afterlife, HS) from the pulpit. This Washington Jewish Week article had two additional paragraphs which deserve to be reprinted in their entirety:

"While some in the (Reform, HS) movement fear that belief in <u>olam haba</u> (life after death, HS) will reduce commitment to social activism in this life, Gellman says the two are not in conflict. Both are necessary, he says."

"Gellman sees the surrender of this belief as a result of Reform Jews having 'absorbed their bias of the secular culture against anything transcendent." In doing so, "we are deprived of a belief in an ultimate judgment of the wicked, thereby wilting our faith in God. And in the end, we transform our great faith into a politicized ethnic group with a few holidays thrown in for decoration."

Tragically, few Jews see this problem as clearly as this rabbi does. Note his reference to the Jewish commitment of social activism, which in many Jews has priority over such fundamental issues as the belief in God and afterlife. And, not to forget, the "social activism" of the Jews consists usually of actions directed against others, although these transgressions are usually clothed in the claim that "Jews are helping Jews".

There are ■ few, but unfortunately all-too-few, influential Jews who seem to have the ability to view their own people and its actions critically and with premonition. One such person is Rabbi Ken Biegeleisen, who in his Rosh Hashana sermon 1998 said the following:

"It is commonly presumed that Jews are expelled from Christian lands because of their beliefs. I wonder if it's not really the other way around. When Jews enter into a country in Diaspora, they inevitably become wealthy and powerful. It seems that wealth and power make them very worldly, and very arrogant. It seems also that, in the process of time, and in the accumulation of wealth, many of them turn against their own faith. This makes them at first spiritually useless, and then physically repugnant to their Christian hosts. I wonder if it is not then that the pogroms begin. I wonder also how long

it will be before the next one starts." (Quoted from CHRISTIAN NEWS, P.O.Box 168, New Haven, MO 63068, October 19,1998)

In the final analysis it is "nature" that made the Jews as they are, and made us as we are. The question as to who is more right and who is more wrong can best be answered by a fact brought out several times in this book: We can well live without Jews, but Jews cannot live without us. Therefore, my call to the Jews in the beginning chapter to leave us alone, to voluntarily separate, can obviously not be heeded, and matters will go on as they are now until the final and deadly climax.

Man's greatest attribute is his creativity, and few peoples are more creative in every single *moral* endeavor than are Aryans. In the final battle the cunning and deceit of the Jews will be no match for the prowess and inventiveness of the Aryans. The result is foreordained.

Our great dependency on the forces of nature also teaches us that it is force, brutal force, which will eventually decide who is victor in the eternal battle between Aryan and Jew. Nature provides us daily with examples of the fact that only force can settle matters permanently, be it when a volcano erupts and covers a city like Pompeii, when a tsunami cleans large stretches of low lying land from man-made structures, or when swollen rivers carve new runs for themselves. And just as nothing man has so far devised can stop a volcano from erupting, a tsunami from washing over the land, or rivers from ever breaching their dikes, so the dams Jewry has cunningly erected around the truth about its antisocial (collective) behavior cannot hold forever. Once these dams break, End Times are here.

As this book comes off the press, the year 1999, unofficially the last year of the Jewish Century, will be upon us. I personally expect this to be the year of a new Middle East war, probably being started by Israel in spite of all Jewish protestations to the contrary: a war in which some nuclear weapons will be used. If this comes true, then this may mean the Armageddon which a large part of humanity has dreaded for centuries. I am convinced that ten years hence we shall not recognize our earth anymore.

My personal fear of a new Middle East war that will turn into a great world-wide conflict, albeit not into a traditional war like World Wars I & II, was reinforced by an article from the *New York Times* of November 2nd, 1998. The headline said, "U.S. Signs Accord to Protect

Israel from Mass-Destruction Arms." This is very reminiscent of the British war guaranty to Poland of March 31st, 1939, which made the Poles totally intransigent, and assured a war soon.

In real terms one can regard the present American "accord" as an assurance to the Jewish state that no matter what the Israelis do, the U.S. will stand behind them. Tragically, this "accord" was signed in dictatorial fashion by President Clinton without the input and agreement of the U.S. Congress, yet we can be certain that the U.S. military will not refuse to "defend" Israel in an aggressive war started by the Jewish state. I see a great tragedy in the making.

The very headline of the NYT proves the hypocrisy of the actions of both the Israelis, as well as of the United States Government. Rather than protect the Jewish state, the United States ought to protect all other nations from both the Israelis' nukes, and their chemical and biological weapons. There is no moral justification for a mini-state like Israel to have more than 200 H-bombs of tremendously destructive power when 10 would be sufficient to destroy all the major population centers of the Arab or Muslim world. The only reason for the Jewish state to have such as tremendously great arsenal of weapons of mass destruction can be Zionist plans for aggression and ABC blackmail.

The cat was let out of the bag, so to say, in connection with the Jewish attempts to have the Israeli spy, and American Jew, Jonathan Pollard, released from an American jail. Pollard is serving a life sentence for betraying his country, and doing inestimable harm to its intelligence operations across the world.

On November 16th, 1998, the Washington Times printed a large and detailed article on the Pollard case where I found this important sentence: "The intelligence photographs (provided by Pollard, HS) allowed Israel to target its nuclear-tipped Jericho missiles on the Soviet missile fields."

Here I must explain that for years I have predicted the eventual use of Israeli nuclear weapons toward the end of the Twentieth Century. It has always been my belief, based upon my knowledge of the nature of the Jews, that the use of these "devil's weapons" would not come about in the course of a (seeming) military necessity, but as a result of determined terrorism, in which the Jews excel. Therefore, I never assumed just the one time use of but one single Israeli A-bomb against,

let's say, Damascus in a minor war with Syria. From the start I believed that Israel would attack about five "enemy" major population centers at the same time, probably Bagdad, Tripoli, Tehran, Damascus and, "for good measure", a city in the heart of Europe, probably in Germany.

For years not knowing anything of what has been highlighted above about Pollard's espionage accomplishments, I also believed that it would be the Russian military which would threaten the Jewish state with massive nuclear retaliation if it did not stop its nuclear attacks on neighbors and others immediately. This train of thought has now been confirmed. It bears mentioning, however, that Pollard's spying for Israel began in 1984. In other words, already 15 years ago the Zionist nation used its nuclear weapons as political blackmail. It is doubtful that things have changed since then. These facts may explain why so few governments on earth are willing to tangle with World Jewry at this time. Personally I assume that in every single instance of recent Jewish blackmail against other nations, as for instance in the matter of the "Nazigold" and Switzerland, the threat of nuclear annihilation has been used.

A word of caution: If my prediction of a post-1945 nuclear first strike by Israel comes to pass, and if as a result the pictures of horribly mutilated and burned children are shown on American TV, this will have serious repercussions for Jews everywhere. First of all, it will make it impossible for any Gentile to defend the Jews, Judaism and Israel, and furthermore, there is no doubt in my mind that the real Jewhaters (among whom I do not count the known, so-called anti-Semites of today,) will crawl out of the woodwork and create mayhem. In any case, the Zionist attempts to use the Israeli nukes as a means to terrorize the masses will fail

I have never been a pessimist but in the light of the above I cannot see how a catastrophe of unimaginable proportions can yet be avoided. The population of the United States, including all of those who view all Jewish actions with, shall we say, skepticism, will suffer greatly because throughout the Twentieth Century this nation has permitted itself to be used by Satanic forces. "Ye shall reap what ye sow." Christian Americans ought to remember that both the United States as well as Russia, huge countries with a tremendous natural wealth and an able population, could be a virtual paradise on earth if it weren't for the

relatively small number of people at the top, who place greed above compassion, and lust for power above justice. As it is, the fate of the Soviet Union is a portent of the destiny now also facing the United States, and for the very same reasons.

The very last sentence of an article about the Jewish Agency that appeared in the Washington Jewish Week on November 19, 1998, was as follows: "Can the Jewish people survive without an external enemy?" I cannot imagine that members of any other people on earth would ask a similar question about their tribe. As if, for instance, only an external threat would assure the continued existence of the Germans. The very question indicates the bankruptcy of Judaism. It may also provide proof of the Jewish assumption that, with all enemies eliminated, the rabbis will "soon" have to rethink their "religion". Perhaps, End Times are really here - - - for somebody.

Alas, just as happened after the declines and destruction of the Egyptian and Greek civilizations; the fall of the Roman empire, and the Thirty Year's War, life will go on even after the collapse of the New York City- and Washington, DC-based internationalist system. Those who survive the next ten years (or, likely, much less) may reap the benefits of the titanic battles that shook and will shake the earth in our lifetime. While eternal peace will forever be an elusive dream of mankind, the next generations may well experience the era of long tranquillity which holy men and poets had been foretelling.

There are many people in this world, and their numbers are, often with good reason, steadily increasing, who not only dislike the Jews for what they are doing to us but who really hate them. To them I would like to say: pity the Jews, for they really do not know nor understand the true effects of their anti-social actions on others, nor do they know or understand their own nature. Hate, even hate based upon the soundest of reasons, is in the end always self-destructive. We must avoid it. We should also question ourselves whether we always did the utmost in preventing the Jews from taking power, and from imposing their will and anti-traditional *Weltanschauung* on our peoples and nations. Far too many of us were cowards at times when simple courage was needed. Far too many of us became stooges of the rabbis when standing up for the truth ought to have been our highest priority.

THE FRANKLIN PROPHECY

Addendum by Hans Schmidt:

Nearly having completed END TIMES / END GAMES, I felt that this book about the relationship between Jews and Gentiles, and especially about their mutual domination over the United States and Germany, ought to contain the following admonition by Benjamin Franklin, one of the founding fathers of the American republic, regarding the settlement of Jews in our midst. Just as in other situations when different facts, statements and incidents inimical to Jewish interests come to light, so the so-called Franklin Prophecy has "for ages" been denounced as a forgery and as a bitter canard by Jewish organizations.

More than 200 years after Franklin's statement was supposed to have been made, I obviously cannot vouch for its authenticity. Knowing the Jews however, and, unlike Americans two hundred years ago, having seen come true the fruition of what Ben Franklin allegedly had <u>not</u> said, according to the *Oberjuden*, I feel vindicated in printing this alleged canard and some circumstances surrounding it, in this work.

I would like to direct the attention of the reader to the second letter by Mrs. Dingley, wherein she mentions that the old Franklin Museum had (by the time she wrote her letters to Gerald L. K. Smith about a half century ago) been replaced by a new one, and that somehow there seems to have been a connection with the Guggenheimfinanced Franklin Institute "around the corner". It is an old trick of the Jews to let their money play in order to obfuscate facts not to their liking. Knowing them well, it is entirely possible that early in the 20th Century, after the "Franklin prophecy" had once more made waves, the Oberjuden approached the City of Brotherly Love with a monetary offer the city fathers could not refuse, namely to replace the old, run-down, out-dated, etc. Franklin Museum with a new structure, with the only stipulation being that Jewish experts in museum design should have a hand in planning the contents of the institution. And thus it might have happened that the incriminating Pinckney dairy fell into the memory hole.

If a skeptical reader of "End Times" doubts that something like that could have happened, I would suggest to him or her that he/she compare old write-ups of famous historical persons such as Newton, Luther, Kepler or Galileo in pre-1919 Encyclopaedia Britannicas with those of today, and especially in relation to the number of lines that are now accorded to Jewish "celebrities" whose accomplishments are now being pushed down our throats, people such as Einstein, Marx and Freud. The answer? Encyclopaedia Britannica was bought by Jews in 1919, and whatever its contents now, it assures that we view the world through Jewish eyes. Gerald L.K. Smith was one of the foremost American patriots during and immediately after World War II. It was he who saw to it that much knowledge about Jewish behavior and actions, that would otherwise have been lost, was reprinted and widely distributed, and thus preserved for posterity.

The Historical Documentation of the Benjamin Franklin Statement

By GERALD L. K. SMITH

On the occasion of the Convention for the framing of the United States Constitution, Benjamin Franklin is credited with making the following statement to his associates:

"In whatever country Jews have settled in any great numbers, they have lowered its moral tone; depreciated its commercial integrity; have segregated themselves and have not been assimilated; have sneered at and tried to undermine the Christian religion upon which that nation is founded by objecting to its restrictions; have built up a state within a state; and when opposed, have tried to strangle that country to death financially, as in the case of Spain and Portugal.

"For over 1700 years the Jews have been bewailing their sad fate in that they have been exiled from their homeland, as they call Palestine. But, gentlemen, did the world today give it to them in fee simple, they would at once find some cogent reason for not returning. Why? Because they are vampires, and vampires do not live on vampires. They cannot live only among themselves. They must subsist on Christians and other people not of their race.

" If you do not exclude them from these United States, in this Constitution, in less than 200 years they will have swarmed in such great numbers that they will dominate and devour the

land, and change our form of government, for which we Americans have shed our blood, given our lives, our substance and jeopardized our liberty.

"If you do not exclude them, in less than 200 years our descendants will be working in the fields to furnish them sustenance, while they will be in the counting houses rubbing their hands. I warn you, gentlemen, if you do not exclude the Jews for all time, your children will curse you in your graves.

"Jews, gentlemen, are Asiatics; let them be born where they will, or how many generations they are away from Asia, they will never be otherwise. Their ideas do not conform to an American's, and will not even though they live among us ten generations. A leopard cannot change its spots. Jews are Asiatics, are a menace to this country if permitted entrance, and should be excluded by this Constitution."

The foregoing statement is quoted in full in a book by Charles Stevens entitled "National Destiny" on pp. 74-76. Numerous publishers have republished the above statement and invariably the Jews and their ilk decry such publishers and brand the statement as false.

True enough, the Jews and others have confiscated documents which formerly existed establishing the truth concerning Franklin's statement, but we hold in our hand a signed statement by a very important citizen of Washington, D. C., assuring us that she, personally, saw the diary of General Charles Coatesworth Pinckney, who was member of the Constitutional Convention. In the Pinckney papers there was a full account of Franklin's statement.

The lady, whose signature we have, is Mrs. Miriam R. Dingley, sometimes known as Mrs. Edward Nelson Dingley. Mrs. Dingley is the mother of Madalen Dingley Leetch (Mrs. Wm. D.) who appeared before a special Congressional Committee June 13, 1949. She identified herself as follows:

"I represent the National Society, Daughters of the American Revolution, the National Society of New England Women, and the Women Descendants of the Ancient and Honorable Artillery Company (of Boston 1634) and the American Coalition of 85 participating societies. It was my privilege to serve as chairman of resolutions for the Twenty-third Women's Patriotic Conference on National Defense which is composed of 35 participating organizations and more than 2,000,000 women. Each of these organizations adopted resolutions opposing Federal aid to education and also opposing the subversive indoctrination of young and old by left-wing educators, textbooks, and national study magazines."

Mrs. Dingley, in a personal letter to me, says:

Dear Mr. Smith:

"This copy made by me of the biography of General Charles Coatesworth Pinckney from the National Cyclopedia of American Biography should make it clear to you why Benjamin Franklin's prophecy anent the Jewish race appears now as an actual reality. "Birds of a feather flock together." Franklin had been to France before General Pinckney was assigned to a post there, and their experiences overseas, in those early years of sailing ships crossing the wide main of the turbulent Atlantic Ocean, tended inevitably to the strengthening of the interests these two great characters had in common; i. e., devotion to the young "land of the brave and the free." Both Pinckney and Franklin had run-ins with the Jews overseas in their day, you see!"

"Now, the Charles Coatesworth Pinckney "diary" or "memo book" which my mother and I saw at the Franklin Museum on June 14, 1892, was an open oblong book, held open at the four corners by square black cubes, I presumed to be of iron, as they were used as weights to hold the "memo book" open. Closed, that "memo book " would have been about seven and one-half inches long. In back of this "memo book," or "diary," stood a stand of tin metal, like a musician's rack on a concert stage, and it held a piece of white paper on which was written in perfect Spencerian handwriting: "The Diary of General C. C. Pinckney regarding the Franklin Incident." It was this that caught my mother's eye and caused us to loiter by that showcase and read what was on the open two pages of this long memo book, which turned out to be Franklin's prophecy regarding the Jews, which we see materializing all about us and throughout the countries of the world today.

I hope you will call upon me when you come to Washington. I want to show you my mother's memorandum book containing the Franklin prophecy in her own Spencerian writing, now fading fast from legibility, but still eloquently readable, and show you her photograph at the time of our visit to the Franklin Museum.

In the forenoon of that day, June 14, we had visited the Betsy Ross house, on Arch Street, as up to that time Betsy Ross was the character who held my attention most. I hadn't heard of the Franklin prophecy; neither had mother. Mother's people and my father's forebears were forthright hard-bitten patriots. Gruff men, severe of countenance and of demeanor, but as to the latter they were exemplars of high character. No dilly-dallying about any of those Founders and Patriots and their descendants, which, thank God, I am, and have established the fact thereof in 14 of the Hereditary Genealogical Societies.

As I have told you, I was born in Boston, Ward 24, which is still Ward 24 today as in 1866, though Ward 24 is a suburb of Boston, Massachusetts, known as Dorchester. My great grandsire and his son fought at the battles of Lexington and Concord, and my Great Grandfather made his own and his son's rifle. These homemade weapons are on exhibition in the Ancient Arts Exhibit at Fort Monroe, Virginia. My son, Colonel Nelson Dingley, had them placed there when he was stationed there

good many years ago, about 1919, I think it was. He is today Military Attaché at the American Embassy at Warsaw, Poland.

I think I told you in a previous letter that in my day in Massachusetts, as a child growing up and later as a high school grade pupil in a private school in the city of Boston itself, everyone had a "Poor Richard's Almanac" hanging on the window catch in every home in New England. The Franklin prophecy regarding the Jews was known then, far and wide, though some must have thought our Ben was a bit rough on the Jews for such a good man, per se. Franklin was such a good, good man in those days as regarded by the "dyed-in-the-wool" down-right Yankees--men and women who knew not the artifice of saying one thing and doing the opposite. Frankness is a virtue, it is written, but believe me their brand of it was often painful, more often than not, even as late as my era from 1866 on.

(Signed) Mrs. R. Dingley, (Mrs. Edward N.)

THE PINCKNEY BIOGRAPHY AS COPIED BY MRS.
DINGLEY FROM THE NATIONAL CYCLOPEDIA
OF AMERICAN BIOGRAPHY

General Charles Coatesworth Pinckney, soldier and statesman, was born at Charleston, South Carolina, February 25, 1746. He was the son of Chief Justice Charles Pinckney and was educated at Westminster and at Oxford, England, then read law at the Temple in London, and spent nine months in the Royal Military Academy in France. Returning to America in 1769, he established himself in his native Charleston in the practice of law.

In June, 1775, he was a member of the first provincial Congress of South Carolina and was made a Captain soon after, and soon after that was made a Colonel, when he joined the Northern Army. After the successful defense of Port Mountree, South Carolina, went north with the army and became an Aide to Washington at Brandywine and at Germantown. Returning south in the spring of 1778 he had a part in the unsuccessful expedition to Florida. In January, 1779 he presided over the South Carolina Senate.

In the rapid march which saved Charleston from the British General Prevost, he displayed great resolution and intrepidity, as well as in the subsequent invasion of Georgia and the assault upon the lines of Savannah. In the attack upon Charleston, April 1780, he was in favor of holding out to the last extremity. When the surrender to the British took place Pinckney became a prisoner and suffered a cruel confinement. He was exchanged in February 1782 and was made a Brigadier General November 3, 1783. After the war he resumed his law practice. He was a delegate from South Carolina to the Congressional Convention which formed the United States Constitution. He took an active part in the debates and it was on his motion that the following clause was made a part of that instrument: "No religious test shall ever be required as a qualification to any office of public trust under the authority of the United States." After the organization of the United States Government he declined successively the appointment to the United States Supreme Court, and Secretary of State, tendered him by President Washington. He was afterwards appointed Major General of the South Carolina Militia in July, 1796. General Pinckney was appointed Minister Plenipotentiary to France, but was ordered by the French Directory to quit France within 30 days. In February 1787, be withdrew to Amsterdam when war became inevitable. It was C. C. Pinckney's defiant sentiment: "Millions for Defense but not one cent for tribute." which became so popular. When he came back to the USA he was made a Major General by President Washington.

From 1789 to 1801 he was U.S. Senator from South Carolina. He resigned his seat to accept the post of United States Minister to Spain. Remained there until 1805. He died in Charleston, August 16, 1825.

The other Charles Pinckney was born in Charleston, South Carolina, in 1758. This Charles Pinckney also served in the Continental Congress from 1785 to 1789 which framed the Constitution and in which he acted a distinguished part. But what his relationship was to Charles Coatesworth Pinckney, the write-up does not reveal, though he probably was a younger brother.

Another letter from Mrs. Dingley:

Dear Mr. Smith:

I am here and now enclosing a mighty interesting leaflet which turned up (literally turned up)in some mail I received a few days ago. I do not know who sent it. It was included in other patriotic information which was neither unusually good or of interest as compared with this, which I am passing on to you. It is titled "Franklin the Prophet." I believe it will contribute to your peace of mind regarding myself and my story concerning Franklin's efforts at the Constitutional Congress of May, 1787, held in Philadelphia. Franklin was one of the six men designated to draw up The Declaration of Independence for the United States of America. One must remember that the infant Congress sent Benjamin Franklin to Paris in 1776 to persuade the French King to help us in the war - the War of the Revolution.

France recognized our independence and made a treaty with the U.S.A., a treaty of alliance and of commerce, signed February 6, 1778, and soon had a fleet on the way to help the struggling colonies. Benjamin Franklin negotiated all of these, and among his deals he tried to lease some ships from a firm of shipbuilders, by the name of J. de Neuville, whom he presently discovered to be "money-changers" of the most conscienceless type, which he revealed fully at the Constitutional Congress of 1787, some members of which were hesitant to have the money-changers publicized in the frank and resolute language which appears in the Franklin denunciation of that race.

I am sure I have written you how resentful Boston and environs became when the remains of the wise prophet regarding Judaism became the possession of the City of Philadelphia - that is, what was left of his long deceased mortal remains. My mother, Mrs. Henry Crane

Robinson, who copied the Franklin prophecy at the Franklin Museum on June 14, 1892, never ceased to express her indignation over this removal of the Boston-born and bred New Englander to the City of Philadelphia, and I absorbed her views and sentiments, as did many another neighbor and friend, who felt much as she did, without her indignation added to theirs.

I want also to remind you that there is not the slightest doubt in the world but that many persons of Anglo-Saxon birth and growth in this Republic possess copies of the Franklin prophecy, but prefer to remain unidentified concerning it. This Franklin prophecy was no secret until within the last twenty or twenty-five years, or thereabouts. When the financial power of the Jews became manifest even to the most dull-witted American, they sought cover and professed ignorance of any such prophecy.

The City of Philadelphia probably built the Franklin Museum, or devotees of Benjamin Franklin subscribed to its erection, and filled it with every possible relic of his handiwork and mental efforts. The Museum still stands on Chestnut Street, Philadelphia, as far as I know. It is constructed of gray granite and is an architectural asset to the City and State of Pennsylvania. Around the corner from the Franklin Museum stand numerous opulent structures erected by the Guggenheim Foundation, known as the Franklin Institute. What became of the contents of the old, the early Franklin Museum, I would that I knew, or had any idea concerning those intimate and therefore precious mementos of a great soul and a great American.

You will see by this printed enclosure, Mr. Smith that all I have asserted hitherto in my letters regarding the Franklin prophecy is borne out therein in this printed enclosure, although I have no idea who sent it to me, but I feel that it has been and is being circulated generally.

Respectfully and truthfully yours for the truth at all hazards,

(Signed)
Miriam R. Dingley (Mrs. Edward N.)

P.S. "The Complete Works of Benjamin Franklin" by John Bigelow are most interesting but do not contain the Franklin prophecy. A man named Albert Morton of 210 Stockton Street, San Francisco. who was editor and published of "Psychic Studies," about the same time that John Bigelow published his book, or books, on Franklin (which

would be before my time) published a great deal anent Franklin, but as time passed these subscribers to "Psychic Studies" lost interest, I judge, as copies of Morton's exposition regarding Franklin was not to be traced as to a single copy in any Boston or state public library, although "Bigelow" is available. Both were very earnest men and genuine Franklin adherents.

Thus, dear reader, it becomes obvious that the terrific prophecy of Benjamin Franklin was too much for those who took charge of the papers of this patriotic founder, but fortunately we have the above unimpeachable evidence to support the authentication of the Franklin statement.

APPENDIX

World War II was without question the seminal event of the Twentieth Century. And the story of the battle of Adolf Hitler and his Third Reich against the Jews will, due to Jewish insistence, in the future overshadow the heroism of the tens of millions soldiers of all sides who fought so bravely on all fronts for six long years. Therefore, a semi-official German Government view of the Jewish problem, as published just before the war, shall conclude this work. The text is unaltered and not considered in the Index of this book.

Germany and the Jewish Problem

bу

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Published on behalf of the Institute for the Study of the Jevish Problem, Berlin

"Ever since the day when the National Socialists came into power in Germany, thereby placing the solution of the Jewish problem in the forefront of German politics, public opinion the world over has become increasingly interested in that problem. Anti-Semitism has been frequently described as ■ phenomenon exclusively confined to Germany, as a National Socialist invention which must necessarily remain incomprehensible to the rest of the world. But today it is evident that the Jewish question is by no means a purely German question, that on the contrary it causes grave anxiety to statesmen in many countries, and that in many lands pronounced anti-Jewish reaction has already set in. We do not propose to inquire, for the moment, whether these phenomena are a result of the example set by Germany. It is sufficient to register the fact that the Jewish question has, or is about to become acute everywhere, and that there is scarcely a country nowadays which does not find itself compelled to contribute in one way or other to its solution. Hence everyone who discusses Germany's attitude towards the Jewish question is at the same time dealing with an important problem of contemporary international politics, and, having acknowledged its far-reaching significance, they are duty bound to carefully investigate that question.

It is a mistake to believe that the Jewish question has only arisen within the last few years, or, indeed, that its origin is to be sought in modern times. The Jewish question is not an invention of National Socialism, nor is it derived from the anti-Semitic movements that marked the close of the nineteenth century. If National Socialism can lay claim to any originality in the matter, then it is only because the National Socialist Party was the first to deduce the logical conclusions from Inhistorical fact. The present German attitude towards (the Jewish question is based on the European experience in the course of two thousand years. And this experience has been a particularly bad one for Germany, especially during the last few decades.

The Jewish question undoubtedly dates back some two thousand years. Strictly speaking it is even older, namely, as old as the history of the Jews. The Jewish question arises everywhere where the nomadic Jewish race comes into contact with other peoples having a settled abode. This historical fact is admitted by the Jews themselves. The Jüdische Lexikon, which is the standard work of the German Jews, published long before the advent of National Socialism, confirms the historical continuity of the Jewish question throughout the centuries when it states (vol. III, column 421): "this Jewish problem is as old as the association of the pronouncedly differentiated and dissimilar Jewish people with other peoples."

It is a unique, and in the last resort, inexplicable phenomenon, that on the one hand the Jews have never been able to find a permanent home in which to develop a political and social existence "sui generis," while on the other hand they have never proved capable of being absorbed by any of the innumerable countries in which they have sought hospitality.

This peculiar destiny of the Jews is, however, subject to variations. But these variations, in their turn, are only the perpetual ebbing and flowing of an unbroken tide. There were times in which the Jewish problem appeared definitely solved, in which these foreign immigrants appeared to have become completely assimilated and to have lost their distinct ethnic personality. In such halcyon days no Jewish problem seemed to exist. But sooner or later the illusion was dispelled, and after many years of comparative rest and quiet Ahasuerus was compelled to again resume his eternal wanderings.

The first expulsions of Jews on a large scale occurred already in the earliest history of Palestine. Seven hundred years before the Christian era the Assyrian King Sarrukin forced the Jews to leave the country, and his example was followed in 586 B. C. by King Nebuchadnezzar of Babylon. Persecutions in Alexandria and the destruction of Jerusalem by the Romans in A. D. 70 opened period in which the Jewish question was not less acute than it is today. Further milestones in the eternal wanderings of the Jews are the crusades, the expulsion of the Jews from England under Edward I in 1290, and their expulsion from Spain under Ferdinand and Isabella the Catholic in 1492. There is not single century in which an expulsion of Jews has not taken place. Every nation in Europe has sought to preserve itself against Jewish domination by all the means at their disposal.

It is nistorical fact that peoples with a settled abode who throughout the ages afforded hospitality to nomadic Jewish tribes, invariably regarded the latter as an essentially dissimilar race and not merely as a different religious group. Hence hospitality was only granted to the Jews under special conditions. In this connection it is interesting to observe, that in every instance where a European country was weak and financially impoverished, the restrictions imposed on the Jews were greatly relaxed and eventually abrogated. The numerical preponderance of the Jews in Eastern Europe, which has become the reservoir of Jewry in modern times, is to a large extent attributable to the political and financial weakness of the former Kingdom of Poland.

The opening of the so-called "modern era" seemed nevertheless to herald period of permanent peace and rest for the hitherto restless wandering Jew. It was the era of enlightenment, of liberalism, of belief in the ideals of progress and the rights of man. Conforming with the principles in vogue during this era, the Jews only differed from other citizens by their religion and as such enjoyed equality with the adherents of other religious bodies. They were no longer considered as belonging to a different race, in other words, as strangers. Differentiation on ethnic grounds between the Jews and the native population was on principle abolished by the French Revolution, and this principle was adhered to alike by the legislation and the social custom of ensuing decades.

The nineteenth century was thus dominated by the tenet of the emancipation and assimilation of the Jews. It was considered best not even to mention the Jewish question and to act as if such a question did not exist. In the countries

of Western Europe the Jews themselves were animated by an intense desire for assimilation. Conversions and mixed marriages were the principal means employed by the Jews for acquiring, in the words of Heinrich Heine, himself Jew, an "admission ticket to European culture", and thereby acquiring considerable influence in the political, cultural and economic life. It should he added that a number of Jews were inspired by sincere desire to throw off their skin and obliterate as far as possible their hereditary traits.

This process of assimilation reached its culmination in the first three decades of the Twentieth Century during which Israel became King of the Western world. But it cannot be reasonably doubted that this epoch has come to an end. The most farsighted among the Jews had clearly perceived the inevitability of a reaction. Forty years ago a leading German Jew, Dr. Walther Rathenau, in a book entitled "Höre, Israel!" had criticized the policy of assimilation and uttered a warning for the benefit of those of his co-racists who occupied, or were about to occupy, prominent positions in Germany. "They apparently do not even dream," wrote Rathenau, "that only in an epoch in which all the forces of nature are artificially enchained, can they be protected against that which their fathers endured."

That modern Jewry did not heed the many warning voices from its own ranks affords another proof of the fact that the Children of Israel have not learned, or wished to learn, the lessons taught by their own fate, that they are blind to the errors so often committed by themselves in their self-complacency. It is also typical of the Jewish mind that even Walther Rathenau himself failed to draw the logical consequences from his own perception of ultimate events.

Some forty years ago ■ comparatively small number of Jews, headed by Dr. Theodore Herzl, founded what is known as the Zionist movement in the conscious recognition of the uselessness - nay, harmfulness - of the "assimilation policy," and of the consequences that were bound to follow. The Zionist movement represented an effort to avoid those consequences.

Influenced by the anti-Semitic movement that arose in France at the close of the nineteenth century in connection with the Dreyfus case, Herzl proclaimed to his co-racists the doctrine: "Return to Palestine." Such a doctrine, although backed by an energy inspired by Herzl's lofty persuasive idealism, appeared nothing short of astounding at a time when the so-called "assimilation policy" had reached its zenith. Hence it was not surprising that Herzl's exhortation found a resounding echo chiefly among the great mass of East European Jews, in Jewry's immense reservoirs in Poland, Lithuania and Rumania. These Jews had never had any share in the benefits of "emancipation" and "assimilation." Their economic and social positions where, as a general rule, unsatisfactory, and their political situation was such as to render them particularly susceptible to an appeal to found their own national home in an independent Jewish State.

But despite their numerical superiority, these East European Jews were of minor importance from the point of view of the realization of Herzl's ambitious

plans, for they lacked both economic and political significance. Economically and politically, the influence of the West European and North American Jews was decisive, and for these the novel doctrine preached by Herzl was like ■ seed sown on rocky and hence infertile ground. Blinded by the alluring glitter of an artificial "Golden Age," the Western Jews had only an ironical smile for what they considered as the vagaries of Zionism, to which, moreover, they were profoundly hostile. And even after this much derided Zionism had assumed ■ more or less concrete shape in the following decades, the participation of Western Jews in the movement was almost exclusively confined to financial support. Practical Zionists among them were very few in number.

On the other hand, Herzl's plan to establish a Jewish National Home soon awakened great interest among Western nations which had the questionable privilege of harboring the descendants of Abraham. Already in 1903 Joseph Chamberlain, the father of the present Prime Minister, in his capacity as Colonial Secretary, submitted, on behalf of the British Government, a plan for establishing a Jewish settlement on a large scale in Uganda. The realization of this practical plan, which was laid before the Zionist Congress in Basle, was frustrated by the doctrinaire attitude of the Zionists, who insisted on an exclusive settlement of the Jews in Palestine.

This proves that, even then the British Government recognized the existence of a Jewish question and the necessity of its solution at a time when belief in the blessings of an "assimilation of the Jewish race" generally prevailed in Germany.

In 1917 Zionism won medecisive victory with the publication of the Balfour Declaration by the British Government which promised unreserved British support of the endeavor to create medecisional Home in Palestine. The fulfillment of this promise began shortly after the Great War, but after the lapse of twenty years the failure of the effort is obvious. In the light of experience, Herzl's scheme has been proved impracticable. Herzl did not foresee the wave of anti-Semitism which is now sweeping over Europe or, at any rate, did not calculate its rapidity.

It is not necessary to discuss here recent events in Palestine, which are not the first of their kind, since Palestine has been in condition of chronic unrest from the first day that the Jews entered the country. Even if the existing difficulties in that area of the world were to be surmounted, the objections which have invariably been raised against the utopian theories of Zionism would continue to retain their validity, if only for the following reasons, which are best enumerated seriatim:

- 1. In the mandated territory of Palestine, Jewry would necessarily be dependent on the government having the mandate over the territory. It would therefore depend on the favor of the mandatory state, i. e. on the alternating currents of political evolution.
- 2. Up to now, (approx. 1938, HS), the Zionist movement has only succeeded in settling some 400,000 Jews in Palestine. On the other hand,

Palestine counts over 900,000 Arab inhabitants, whose forefathers have lived in the country for more than one thousand years. The Arabs contest - and rightly contest - the Jewish claim to regard Palestine as a Jewish National Home. And behind the Palestinian Arabs are 32 million Arabs in the Near East and Egypt. Whatever agreement may be reached regarding ■ delineation of the respective rights, it is safe to say that under existing circumstances the creation of ■ Jewish State in Palestine of any dimensions worth mentioning, or indeed, of any viable Jewish State at all, is no more than hypothetical.

3. The exodus of the Jews from Palestine began 2000 years ago. Since then most of them have had no contact whatsoever with the country in which

they now seek to establish their domination.

4. The Jews who are now endeavoring to create a Jewish State in Palestine have long since ceased to have any common culture. In the course of its wanderings, the Jewish race has lost its cultural autonomy, if exception be made of the Jewish religion, which has also been abandoned by the hundreds of thousands of "assimilated Jews." On the other hand it has absorbed any amount of heterogeneous cultural elements. The Jews are not even united by the tie of a common language, since only ■ small minority has a knowledge of Hebrew, while Yiddish is spoken almost exclusively by the East European Jews.

5. The utopian character of the proposal to constitute a Jewish State in Palestine is perhaps best proved by a study of the structure of Jewish communities in other lands, which shows that the Jews are solely adapted to certain conditions of urban life, and that they lack, in general, all capacity for

agriculture or manual labor.

Having considered these circumstances, it cannot be seriously doubted that the plan for the creation pewish State in Palestine is entirely utopian. Only a more or less insignificant fraction of the sixteen million odd orthodox Jews in the world could ever hope to find home in Palestine. Theodore Herzl's plan for enabling the Jews to escape the threatening peril of anti-Semitism has proved impracticable and has not succeeded in solving the Jewish problem.

Thus what we may call the "assimilation era" has come to an end after about 150 years without any possibility for the Jews to escape in time the inevitable consequences of an unavoidable reaction.

There can be no doubt whatever that the counter-current of anti-Semitism is rapidly increasing in strength the world over. Even a cursory glance at the papers of many lands suffices to show that the responsible leaders of states in all corners of the globe are compelled, in varying degrees, to take account of this phenomenon. Foreign critics who maintain that anti-Semitism is limited to Germany may be reminded of the well-known words of the Zionist champion Dr. Chaim Weizmann, that the world is divided into two groups, namely, those countries which desire to expel the Jews, and those which do not desire to receive them.

The first of these groups includes not only Germany but also Italy. In the latter country comprehensive legislative measures have been directed alike to

excluding Italian Jews from public life and to getting rid of foreign Jews. Mention may also be made of Poland with a Jewish population of over three million, or over 10 percent of the entire population. Not only have various specified professions already been entirely closed to the Jews in Poland, but it has been officially stated in Warsaw that the problem of the Polish Jews can only be solved by emigration. In Hungary, a law originally brought in by the Daranyi cabinet and reintroduced by the Imredy government, aims at restricting Jewish participation in economic and cultural life. In Rumania, which has some 1,500,000 Jews, the anti-Semitic movement has by no means come to an end with the collapse of the Goga administration as is shown by the extensive measures adopted since and by new laws removing their recently acquired Rumanian nationality from all Jews who have immigrated into Rumania since the Great War. There can be no doubt that anti-Semitism is constantly progressing in Rumania and will sooner or later become the dominating factor in that country.

The above mentioned countries are those whose Governments have already adopted pronouncedly anti-Semitic measures. It would lead too far were we to enumerate the countries, such as Holland, France and Great Britain, which have not adopted similar measures but in which anti-Semitic movements are none- the-less noticeable and the influence of anti-Semitic organizations on public opinion is also increasing.

The second group of countries, those who do not desire to receive the Jews, comprises the states into which Jewish immigrants have poured as a result of the growing anti-Semitic peril. They are mostly overseas countries, first and foremost among them being South American republics and the Union of South Africa.

Some of these countries had at first opened their doors wide to Jewish immigration and offered the immigrants wide field for the exercise of their activities. But they have had meanwhile every reason to regret their hospitality. The consequence is that they have been compelled to restrict ever more and more the extremely liberal regulations originally enacted by them concerning immigration, so that today there is practically no country in which Jewish immigrants can hope to find adequate means of subsistence

This was clearly shown at the international conference at Evian, convened in the summer of 1938 for the purpose of dealing with the problem of Jewish emigration, but which failed to achieve any concrete result for the reason that none of the numerous nations represented at the conference was willing to declare its readiness to admit Jewish refugees.

It has been proved beyond the possibility of a doubt that Jewish refugees, fleeing before the menace of anti-Semitism in the lands in which they were formerly domiciled, bring with them the deadly anti-Semitic bacillus into the promised land in which they had fondly hoped to find a new home. This again proves the fact, solidly established by the experience over millennia, that Jewry and anti-Semitism are interchangeable terms, that the Wandering Jew

is himself the carrier and transmitter of the anti-Semitic germ. Hence it is understandable that in countries in which anti-Semitism was formerly unknown, and to which Jewish emigrants have recently flocked, anti-Semitic currents should have been created, movements too strong for any government to be able to ignore them.

Thus no one who is far removed from the overheated contemporary political atmosphere, and who seriously and with a sense of responsibility studies the Jewish question, can conscientiously maintain that anti-Semitism is exclusively confined to Germany. Such an objective study must also lead to a negation of the proposition occasionally formulated, that the spread of anti-Semitism is exclusively attributable to the example set by Germany. As matter of fact, can anyone really believe that such doctrine could be artificially fostered in a country fundamentally unreceptive to it? Or was it not really the case that the seed had already been sown on ground so fertile, that it only needed a certain chain of circumstances to cause it to bear fruit?

Indeed, it is scarcely surprising that Germany's policy toward the Jews should have had such resounding echo throughout the world. Germany is suffering the fate of all those who, whether nations or individuals, have sufficient courage and sense of responsibility to practice and defend a conviction fundamentally opposed to the dominating principles of the times. No great human achievement has been accomplished, save at the cost of struggle and sacrifice. Everyone who revolts against the tyranny of antiquated dogmas brings upon himself the odium which inevitably falls on the revolutionary innovator. The protagonists of the French Revolution were confronted by the solidarity of the whole of the rest of Europe when they sought to substitute the great slogans of liberalism for the worn-out tenets of absolutism.

Germany's attitude toward the Jewish question can be rightly understood only if we consider it from the standpoint of a philosophy of history based on the conception of the race as fundamental factor of social evolution, i. e. of the philosophy which from the outset has inspired the National Socialist effort to reconstruct and reorganize the entire life of the German nation. According to this philosophy, the differentiation and variety of the heterogeneous human races, as well as of the peoples who descend from them, constitute an essential element of the Divine creative purpose. Providence has assigned to each people the task of freely and fully developing its own specific characteristic traits. Hence it is contrary to the Divine purpose if a people allows its destiny to be shaped by extraneous forces, and such a people will assuredly perish in the struggle for existence. The question of the intrinsic value of such forces is irrelevant. The sole thing that matters is that they are extraneous - that they have no part in or relation to the hereditary structure, biological and traditional, of the people among whom they operate.

No clearer demonstration of this truth has been furnished in the history of the world than by the downfall of the Roman empire, which was doomed from the moment when the ancient Roman elements that formed its nucleus began to be undermined by the inroads of foreign influences. The whole life - political,

social, economic, military - of the Roman Empire was finally dominated by alien elements and this resulted in ■ racial and cultural amalgamation that in the long run could only prove fatal to the Empire.

The family, as the basic component of a social community is naturally subject to the same laws of heredity as is the aggregate. Those peoples who are derived from the Germanic race, to cite only this particular example, have a strongly developed family sense. They know, thanks to instinctive intuition fortified by hereditary experience, that the destiny of every family is determined throughout successive generations by the predominance of certain biological and traditional factors. Hence in all families where the consciousness of this truth has not been obliterated, the greatest possible care is invariably taken that there shall be no admixture of new blood susceptible of adulterating the racial composition or debasing the traditional standard of the family. A number of illustrious families famous in history have consistently maintained this standard by a rigorous adherence to the principle of consanguinity, i.e., of blood relation.

Germany, starting from a philosophy of history based on the principle of racial differences, is the first country to have consistently drawn from the lessons of the past two thousand years in regard to the Jewish question. Those lessons have taught us the reason why the attempt to solve that question by means of the abortive attempt to assimilate the Jews was doomed to failure. Those lessons also have shown the inevitability of the periodical recurrence of anti-Semitism.

The Germans have learnt that:

- The Jewish question is not a religious, but exclusively a racial question. The Jews, the overwhelming majority of whom are of Oriental, i. e., Near Eastern descent, have no racial affinity whatever with the peoples of Europe. It should be observed that the attitude of the German Government toward the Jewish question is dictated solely by the fact that the Jews are an alien race, without any consideration of the intrinsic value of the specific qualities of that race. Even in the era of emancipation, during which the Jews were on principle incorporated in the national communities of the Western world, and which was characterized by the "conversion" of millions of Jews to Christianity, it proved impossible to blot out the traces of their alien nature. Sufficient evidence of this fact is forthcoming from Jewish sources. In his aforementioned book "Höre, Israel!", Rathenau wrote: "In the German nation the Jews are clearly a different alien race ... In the Marches of Brandenburg they seem like an Asiatic horde." And, the well known Jewish author Jakob Klatzkin expressed himself with refreshing candor in his work "Krisis und Entscheidung im Judentum" (Crisis and Decision of the Jewry) (1921) as follows: "Everywhere in the lands in which we live, we are strangers, and it is our inflexible resolve to maintain our racial characteristics." Both testimonies were furnished at a time when the emancipation of the Jews in Germany had reached its high point.
- For the past 2000 years the Jewish race has been perpetually on the move. The whole world is its home, in conformity with the motto ubi bene, ibi

patria (wherever I reside there is my homeland.) True to their destiny, the Jews will never admit being bound by any national ties. The abnormal structure of the Jewish community, in which neither peasants nor craftsman find ■ place, renders it impossible for the Jews to adapt themselves to the conditions of life in the countries which give them hospitality.

- 3) Racial predisposition and historical destiny combine to place the Jews in certain categories of activities, whose sphere of influence is, by their very nature, international, it is consequently understandable that, during the era of emancipation, the Jews should have successfully sought to obtain control of a) public opinion, b) the stock markets, c) wholesale and retail trade, d) certain influential cultural organizations, and last but not least, e) of the political life of the host nation. At the close of the emancipation era in Germany, the Jews enjoyed a practical monopoly of all the professions exerting intellectual and political influence. This enabled them to impress their entirely alien features on the whole public life of the country.
- 4) One of the results achieved by the policy of "assimilation" during the emancipation was the release of the Jews in Eastern Europe from their ghettos, and their emigration to the more liberal-minded States of Western Europe and North America. Between 1890 and 1900, some 200,000 East European Jews found their way into Great Britain. The number of Jews who emigrated to the United States between 1912 and 1935 is more than 1,600,000. If today the Jewish question has attained such vital importance, this is to a large extent due to those migrations of Jews, migrations which, on the one hand, demonstrated the illusory nature of the theory of the Jews capacity for assimilation and, on the other, hastened the process of the domination of West European and North American States by Jewish elements.

This process had been practically completed in Germany before the assumption of National Socialistic power. An alien race, without roots in German soil and without even the most remote affiliation with the German people, had taken possession of Germany. The poison of an alien spirit, of an alien manner of thinking, had been instilled, cunningly and systematically, into the German mind. Hence the whole German organism necessarily conveyed a totally misleading impression to an observer from outside. National Socialism was therefore faced by the urgent necessity of solving a problem which vitally affected the very existence of the German nation.

Impartial foreign observers had long since recognized the inevitability of radical solution of the Jewish question in Germany. Already in December, 1910, the London *Times*, in a review of Houston Stewart Chamberlain's book "The Foundations of the Nineteenth Century," remarked that nearly everything in Germany had come under Jewish control. Not only business life, but the press, the theater, the film industry, etc., in short, everything susceptible of influencing German spiritual life, and that it would be inconceivable that the

Germans could tolerate such a state of affairs in the long run. The inevitable clash must occur sooner or later, according to the Times.

Since solution of the Jewish problem by means of the assimilation of the Jewish race, of its absorption in German national life, had proven impossible, there remained to the National Socialists but the single alternative of solving the Jewish question by the elimination of that unassimilable race from Germany.

Foreign critics take particular exception to this view. Even objective observers, fully aware of the consequences of Jewish ascendancy and of the resulting inevitability of an anti-Semitic reaction, condemn the methods adopted by National Socialism for solving the Jewish question in Germany as inhuman and barbarous when pushed to their only logical conclusion, namely, expulsion.

Whether considered from purely psychological, or from a concrete political point of view, this criticism of Germany's attitude is bound to exert great influence on Germany's relations with other countries. It is therefore necessary to carefully examine the grounds on which that criticism is based.

It is incontestable, in fact no attempt has been made to deny or even to minimize the fact, that the policy of the German Government toward the Jews has entailed numerous hardships, amounting in certain individual cases to a miscarriage of justice. It cannot be denied that a number of Jews affected by recent legislative measures directed against their race honestly felt themselves to be loyal Germans. Such Jews had done their best to render service to the nation as administrators, artists, men of letters, scientists, and last but not least - as soldiers in the Great War.

In order to understand why Germany has proceeded to radical solutions of the Jewish problem of such relentless severity, it is necessary to disregard individual cases, however interesting and regrettable they may be, and to bear in mind that no legislative measure, nor indeed any far-reaching political action, can be conceived, which does not inevitably entail some or numerous individual hardship cases. It is the same as with surgical operations, when the surgeon, in order to extirpate the germs of a disease, must resort to the excision of healthy tissue surrounding the infected parts. Only in this way can he hope to save the sick organism.

But in order to understand the German attitude towards the Jewish question it is necessary to go still farther - to remember (as has already been indicated) that the unceasing encroachment of the Jews on the entire public life of Germany within the last few decades finally resulted in terrible national catastrophe. The disastrous end of the Great War for Germany, followed as it was by complete political and economic collapse, by cultural and moral deterioration, by unemployment on colossal scale with its consequent impoverishment of all social classes to degree hitherto undreamed of in modern times, this epoch of Germany's greatest and most cruel humiliation

coincided with the triumph of Jewish emancipation in the Reich, and the final Jewish ascendancy to near absolute power in Germany, just as the aforementioned writer in the *Times* had prophesied in 1910.

More than a generation ago one of the most sincere and farsighted minds in international Jewry, the late Zionist leader Theodore Herzl, described this interdependence of general distress and Jewish ascendancy in a passage of his "Zionistische Schriften" (vol. 1, pp. 238/9), which is by no means applicable solely to Germany, but which has, on the contrary, universal validity. Herzl characterised as follows the part played by the Jews: "There are among them a few persons who hold in their hands the financial threads that envelop the world. A few persons who absolutely control the shaping of the most vitally important conditions of life in the nations. Every invention and innovation are for their sole benefit, while every misfortune increases their power. And to what use do they put this power? Have they ever placed it at the service of any moral ideal, nay, have they ever placed it at the disposal of their own people, who are in dire distress? . . . Without those persons no war can be waged and no peace can be concluded. The credit of nations and individual enterprises are alike at the mercy of their rapacious ambitions. The inventor must humbly wait at their doors, and in their arrogance they claim to sit in judgment of the requirements of their fellow beings."

Nothing could be better stated to clear Germany from the reproach of sinning against the laws of humanity than a detailed summary of the facts which prove to what an appalling degree Germany herself experienced the truth of Herzl's words - of the facts which incontestably show what bitter experiences have forced Germany to seek a radical solution of the Jewish problem, as far as she is concerned, by the ruthless elimination of all Jewish influence in German life

The following chapters endeavor to present a *resume* of the importance of the part played by the Jews at the peak of the era of emancipation, i. e., up to the rise to power of National Socialism.

Population and the Social Structure of the German Jews

First of all it is important to get an accurate picture of the number of Jews residing in Germany at the time of their greatest power and influence, as well as of their regional distribution within the Reich. In addition, their social structure is of interest as it has a direct bearing on the problems facing Germany in 1933.

The result of the census in 1925, the last one to be held before National Socialism assumed power, showed that out of a total population of 62.5 million people in the Reich, there were 546,379 people professing the Jewish faith. In other words, this was just less than one percent of the total population.

It must be noted however that this statistic merely embraced those Jews professing Jewish faith and not those who were Jews by blood and race, but who for one reason or another had accepted the Christian religion. No method whatsoever existed for compiling statistics in respect of this latter category. All that one could do was to set up a statistic for those who were religious Jews. Only in recent times have the authorities in Germany been able to set themselves the task of ascertaining how far Jewish blood has penetrated into the German race. These investigations have not yet been concluded; they involve a vast amount of research. Hence all statistics that follow are necessarily still based on the figures for religious Jewry.

In spite of this we have at our disposal some very reliable research data by the Jews themselves. We refer in this connection to the works of Heinrich Silbergleit "Die Bevölkerungsverhältnisse der Juden im Deutschen Reich" (The Situation of the Jews in the German Reich - Berlin 1931). By basing our statistics to ■ large extent on these research figures, we are placing ourselves beyond criticism as prejudiced anti-Semites.

We have shown that the total percentage of German confessional Jews in 1925 was just below one percent, to be exact 0.90 percent. But this did not mean that the regional distribution within the Reich was on the same scale. Whereas, the purely rural districts of Mecklenburg, Oldenburg, Thuringia or Anhalt possessed only ■ very sparse Jewish population (0.16 to 0.32 percent), the majority of Jews were heavily concentrated in the large urban areas, particularly in Prussia, Hamburg or Hessen (1.05 to 1.72 percent). In Prussia, the largest of the German federal states, the census showed that nearly 73 percent of the total number of Jews were concentrated in the large cities with ■ population of more than 100,000 - whereas the corresponding ratio for the non-Jewish population reached barely 30 percent.

A comparison with the results of the various censuses since 1871 shows that the status of Jews in the rural districts of Germany has consistently decreased, whereas all urban districts have shown a constant increase. This can be ascribed to a veritable and phenomenal domestic migration of German Jews within the last 50 years toward the large urban areas. The main reason for this migration is to be found in the rapidly increasing Jewish emancipation in the days following the German victory in the Franco-Prussian war.

One of the main objectives of this Jewish migration was Berlin, the capital of the Reich, where the number of Jews had trebled between 1871 and 1910, (36,000 to 90,000). In this metropolis, the center of German national, political and cultural activity, Jews had established their headquarters. Here they were able to develop their own peculiar racial characteristics unhampered.

The 1925 census returns for Berlin showed that there were 172,500 Jews or 4.25 percent out of a total population of approximately 4 million. This percentage is four times greater than the percentage of Jews in the whole German population. Berlin, the capital of Prussia, the largest of the federal states, therefore possessed 42 percent of the 400,000 Prussian Jews. Twenty-

five percent of these 172,500 Berlin Jews were aliens. This fact alone illustrates clearly the total lack of Jewish affinity for national ties and national sentiment. Nearly one quarter, or 18.5 percent of the 400,000 Jews in Prussia possessed foreign nationality.

To be able to appreciate the true significance of these figures, one must bear in mind that Jewry in the large cities was able to attain such numerical significance despite the fact that it was subject to a number of restrictive factors. These could only be overcome by constant immigration from the East, particularly during and after the Great War. It is this Eastern immigration of low-class, mean and morally unscrupulous Jews which has given the German Jewish problem its particular harsh note.

Another aspect of Jewish life is the comparative infertility of Jewish marriages when compared with the rest of the population plus the evident and constantly increasing tendency to intermarry with Christians.

Statistics in regard to intermarriage in Germany reveal the fact that between 1923 and 1932, two male Jews out of every three married Jewesses, the third marrying Christian. The statistics in regard to Jewish females were hardly less. In 1926 there were 64 mixed marriages for every hundred purely Jewish marriages, in other words, there were two mixed marriages for every three Jewish ones. During the same period in Germany as whole, there were 50 German/Jewish mixed marriages against 100 purely Jewish ones.

It is evident that the one-sided distribution of German Jews and their systematic migration to, and concentration in the large urban areas was an unsound policy and disastrous not only for the Jews but also for the national life of Germany.

But the structure of professional life also suffered from this morbid onesidedness. Statistics show that Jewry was without roots, without any anchorage whatsoever in social life. This abnormal social composition was responsible for the fact that the Jews exclusively preferred the commercial professions and steered clear of all manual work.

These facts can be checked in records of the various German federal states from 1925. In Prussia, Württemberg and Hessen, these census gave the following results in regard to the percentage of Jews employed in the various groups:

groups.	Prussia	Württemberg	Hessen 69% 22%
Trade & Comerce Industry	58.8% 25.8%	64.6% 24.6%	
Agriculture	1.7%	1.8%	4%

It is often asserted that external pressure, and political and social considerations, as well as ghetto life and boycotts have squeezed the Jews out of manual trades and forced them into commercial spheres. Here however we

must reply by stating that in rural districts, particularly in the former province of Posen and in Hessen-Nassau, the Jews had every opportunity of working as farmers, or craftsmen. In these areas there were certainly no restrictions placed on them. But they preferred to deal in cattle, corn or fertilizers and especially with money, something that brought them rich reward.

Felix A. Theilhaber, the well-known Jewish economist, reporting his observations on the causes of Jewish disintegration in his book, "Der Untergang der deutschen Juden" (The Decline and Fall of Germany Jewry) (Berlin 1921), confirms the fact that so-called primitive production is not in keeping with Jewish characteristics. He admits, primarily, that racial talents force the Jews into the so-called business professions as they are more easily able to guarantee commercial success and material security. Theilhaber finally arrives at the following conclusion:

"Agriculture has little material attraction for German Jews. Racial instincts, traditions and economic preconditions compel them to choose other professions. Hence it is natural that certain types dominate in German Jewry, for example, clothiers, agents, lawyers and doctors. Jewish characteristics and peculiarities are also evident in other branches, department stores, furs, tobacco and even press. One peculiar Jewish feature is the craving for individualism, the urge to become independent and wealthy."

Among intellectual professions named by this Jewish author, those of medicine and law were the two most attractive. They were the professions that offered most material gain. Jewish influence in these professions was therefore most marked and finally assumed a dominating character.

In 1932 there were approximately: 50,000 German practitioners of medicine 6,488, or 13 percent were Jews. That is to say, a figure ten times greater than that to which they were entitled on the basis of their population ratio. It is noteworthy to mention in this connection that the majority of these Jewish doctors classed themselves as specialists in venereal diseases.

In Berlin, the capital of the Reich, the percentage of Jewish doctors was still greater. There the statistic of Jewish doctors was 42 percent. In the leading Berlin hospitals 45 percent of all the medical doctors were Jews.

An abnormal and disproportionate state of affairs also existed in the legal professions. In 1933 there were 11,795 lawyers practicing in Prussia, of which 3,350 or nearly 30 percent were Jews; 2,051 or 33 percent of the total number of 6,236 public notaries were Jews. In Berlin itself the percentage was much higher, bordering between 48 to 56 percent.

Further consideration must be given to the fact that the administration of justice was chiefly in the hands of religious Jews and the situation was similar in regard to the professorships at various leading German universities. The table below furnishes the statistics of three of these universities in 1931. Not

only the law and medical faculties are quoted but the philosophical as well, in order to show the abnormal Jewish penetration:

Faculty	Berlin	Breslau	Frankfurt/Main
LAW	44 Professors	23 Professors	Jewish professors
	15 Jews: 34%	6 Jews: 26 %	total 33%
MEDICINE	265 Professors	101 Professors	Jewish professors
	115 Jews: 43%	43 Jews: 43%	total 28%
PHILOSOPHY	268 Professors	107 Professors	Jewish professors
	85 Jews: 31%	26 Jews: 25%	total 32%

Two of the most important phases of public life, namely law and public health, were thus in danger of coming under complete Jewish control.

Jews in German Economic Life

Jewish penetration of the German economy was even more pronounced. In strict accordance with the objectives referred to in the previous chapter, trade and commerce were the principal spheres in which Jews centered their attention.

Their peak activity in this respect, be ■ noted, was reached during the currency inflation from 1919 to 1923. In that particular period very little material benefit accrued to anyone engaged in productive and strenuous work. An instinct for speculation and commercial shrewdness was the ruling factor in those days. It is no wonder that during that time Jewish business concerns sprang up overnight like mushrooms. We need only recall such well-known Jewish names as Jakob Michael, Richard Kahn and Jacob Shapiro, or the corrupt business concerns associated with the Austrian Jewish speculators, Siegfried Bosel and Castiglioni, two names that became notorious far beyond Germany's frontiers. At huge cost to the national budget all these concerns finally collapsed when the German currency was again stabilized.

In 1931, Dr. Alfred Marcus, the Jewish statistician previously referred to, carefully examined Jewish participation in individual branches of the German trade in his book "Die wirtschaftliche Krise der deutschen Juden", - (The Economic Crisis of German Jews.) His investigations led to the following remarkable results:

In 1930, 346 or 57.3 percent of the total of 603 firms in the metal trades were in Jewish hands; in scrap metal there were 514 companies of which 211 or 41 percent were owned by Jews; grain merchants totaled 6,809, of which 1,543 or 22.7 percent were Jews; textile wholesalers numbered 9,984 of which 3,938 or 39.4 percent were Jews; in the ladies dress branch there were 81 Jewish firms out of a total of 133, or 60.9 percent. In the art and booksellers trades, both of

which are of an extremely great cultural importance, many of the most important firms were Jewish. We need only mention S. Fischer, Cassirer, Flechtheim, Ullstein and Springer.

Still more important is the financial or banking business. Here well-nigh every leading business was in the hands of Jews. A few individual instances can be quoted. Both of the chief executives of the "Deutsche Bank & Discontogesellschaft" (1929) and four of its twelve board members were Jews. The chairman, two vice-chairmen and three of the five governors of the board of the "Darmstädter & Nationalbank" were Jews. The chairman, vice-chairman and three of the members of the governing board of the Dresdner Bank were Jews. Finally, every one of the three owners of the Berliner Handelsgesellschaft were also Jews. The big private banks were also nearly all in Jewish hands. We need only recall such well-known firms as Arnhold, Behrens, Warburg, Bleichröder, Mendelsohn, Goldschmidt, Rothschild, Dreyfuss, Bondi & Maron, Aufhäuser, Oppenheim, Levy, Speyer-Ellissen, Heimann, Stern.

By means of these key positions in the financial world Jewish influence penetrated by way of the boards of directors to every section of German industry. The "Adress Buch der Direktoren und Aufsichtsräte", (A Guide to Chief Executives and Directors) published in 1930, i. e. years before National Socialists assumed power - proves the alarming influence of Jewish capital, or capital controlled by Jews, on German economic life.

Outstanding among Jewish financiers in this respect was Jacob Goldschmidt, member of the boards of no less than 115 companies. He was closely followed by Louis Hagen, a Jewish banker with 62 appointments. Third on the list was a Christian lawyer, followed successively by four Jewish bankers who together held 166 positions on the boards of various companies. Further down this list many other Jews continued to play wery prominent role in German corporations.

This concentration of business authority in the hands of a small group of Jewish financiers was certainly not compatible with a conscientious fulfillment of the duties of ■ company director. On the other hand no effort or work was necessary in producing extraordinarily handsome financial returns. This was one of the most important factors that led to discrediting the political and economic system of that period and also formed one of the causes which led to a widespread growth of anti-Semitism among the broad masses in Germany.

The domination of German industry by a system of Jewish boards of directors certainly went hand in hand with the direct Jewish penetration and subsequent control of industrial production. The complicated nature of this vast field and its complex structure makes it possible to give only

few illustrations which, however by no means exhaust the real extent of Jewish expansion.

In the electrical industry for example, mention must be made of the AEG, the German General Electric Company. This company was established by the Jew Emil Rathenau, and after the Great War was controlled by two other Jews. The output of the iron and steel industry was controlled by the Jew Merton, head of the Frankfurt Metal Bank. The Osram Company, the leading electric globe concern, was controlled by Meinhardt,

Jew. The Continental Rubber Company in Hannover, Germany's largest productive rubber plant, and the Calmon Rubber Company at Hamburg were established and controlled by Jews. Adler, Oppenheim, Salamander and Conrad Tack & Co., four Jewish firms, dominated the entire German leather industry. The iron market was controlled by the Jew Ottmar Strauss. Hugo Herzfeld, a Jew, exercised a major influence in the potash industry. In the mining industry section, Paul Silverberg dominated the Rhenish lignite or brown coal industry while two of his co-religionists, the Petschek brothers, had a similar function in the Central German lignite district.

Jewish participation was also extraordinarily large in industrial organizations and in official organs of German economic life. This influence was particularly pronounced in the Chambers of Commerce and Industry of many cities and areas. To quote one example, the Berlin Chamber of Commerce the largest of its kind in Germany had, in 1931, 98 members of which no less than 50 were Jews or half-caste Jews. Four hundred of the 1,300 members attached to the chamber as advisory experts were Jews, while 131 of the 209 commercial arbitrators appointed by the Chamber were also Jews. The chamber itself was presided over by a president and five vice-residents. Of these the president and three of his deputies were Jews.

The situation was event worse on the stock exchanges. We need to do no more than provide the figures for the Berlin Exchange, the most important market in Germany, as an example. Twenty-five of the 36 committee members of the Securities and Bonds Exchange were Jews. Twelve of the 16 committee members of the Produce Exchange were Jews and ten of the 12 committee Members of the Metal Exchange were also Jews. The committee of the Wholesale Exchange was composed of 70 members, of whom 45 were Jews. Attendance at the Exchanges was also, more or less, a Jewish monopoly. In 1930 for example the attendance at the Securities and Bonds Exchange totaled 1474, of which number approximately 1,200 were Jews. The Produce Exchange had an attendance of 578 of which 520 were Jews, and at the Metal Exchange out of an attendance of 89 there were 80 Jews.

It is obvious that the Reichsbank, the official bank for the issue of the currency, was in no position to resist permanently this Jewish monopoly over the financial markets. The result was that in the period between 1925 and 1929 four of the six members of the controlling board of Reichsbank directors were Jews or half-caste Jews. All three members of the Central Council of the Reichsbank and two of their deputies were Jews.

It is necessary now to supplement the aforementioned quantitative analysis of Jewish participation in German economic life by it qualitative one in which the following facts must be considered:

When compiling the aforementioned statistics in regard to certain professions in the various German states since 1925, it was ascertained that in Prussia, the largest German state, out of a total of approximately 3 million employed in the professions either independently or in leading capacities, approximately 92,000 were religious Jews. This means that 48 percent of all Jews professionally employed held leading positions, whereas the corresponding ratio for the remainder of the population amounted to only 16 percent.

If we compare this with the Jewish share in the non-independent manual work branch, then the whole abnormal social structure of Jewry stands revealed to its true extent: Whereas Prussia in 1925 employed approximately 8.5 million manual laborers (i. e. 46.9 percent of the sum total of all employed persons), Jewish workers totaled only 16,000 i.e. 9.4 percent of all Jews in employment). The percentage of Jews (which in the leading positions was three times greater than that of the whole population) dropped therefore in the manual trades to one sixth of the figure for the rest of the population, and for all practical purposes had reached zero.

This supplementary qualitative assessment makes it perfectly plain that prior to the National Socialist rule the whole of German economic life had reached that alarming stage where it was under foreign domination by Jews and principally by Jews in leading key positions.

It is not surprising that this powerful domination of the German economic life should express itself in abnormally high incomes for members of the Jewish community. It is difficult to provide accurate figures in this respect. We will, however, limit ourselves to the statistics furnished us by the Jewish statistician, Dr. Alfred Marcus, to whom reference has already been made. Marcus estimates the average Jewish income for 1930 as 3.2 times greater than the average income of the rest of the German population.

Summarizing the aforementioned particulars, I must be emphasized once more that the Jews were almost exclusively concentrated in commercial and financial undertakings, and had there assumed an absolute control. Agriculture and other manual labor were strictly avoided. The abnormal concentration of Jews in large cities, particularly in Berlin, must also not be forgotten.

It does not require much intelligence to realize that such an extraordinary social and regional structure must ultimately lead to a state of severe tensions, if not to serious disturbances, in public life. This would have taken place in any case even if the Jews had wisely adapted themselves to the requirements of the country which had given them shelter. These tensions were one day bound to lead to an explosion if Jewry, blinded by the luster of its fortunes, continued to exercise no restraint in displaying its alien racial characteristics. But nowhere have Jews been more downright unrestrained than during the era

of economic and political collapse which Germany experienced after the Great War.

Jews and Corruption

It is no exaggeration to say that public life in those days was governed by an epidemic of corruption. This was by no means confined to Germany. Europe and the United States were similarly affected. Jews played a leading part in the corruption everywhere. In France it was Hanau, Oustric and Stavisky, in the United States of America it was Insull and in Austria, Bosel, Berliner and Castiglioni were outstanding Jewish figures enmeshed in corruption scandals.

Fundamentally it is not surprising that this plague of corruption became most widespread and acute in the period which followed the disastrous World War. On the other hand it is typical of the Jew and his character that he is the bearer and the principal beneficiary of this disintegration.

It is understandable that Germany, as the loser of the war, became infected to a particularly acute degree with the germ of corruption. During its most distressful period of trial and tribulation, the result of the Dictate of Versailles, Germany therefore became acquainted with Jewry as the exploiters and beneficiaries of its national misfortunes. No other country can point to a similar experience. (Except Russia after the collapse of the Soviet Union in 1991, the translator.)

The list of Jewish profiteers in those years of national distress who veritably swamped the crumbling structure of German economic life, and finally were responsible for its total collapse and ruin, ranges from the company promoter type and inflation profiteer to all the various types of soldiers of fortune and large-scale swindlers. In no other national economy has Jewish nature with its selfishness, its unscrupulousness and its urge for quick profits developed itself so unrestrictedly as in Germany throughout that particular tragic period.

Even those companies which during the Great War managed the supplies of raw materials, were allowed to come more and more under Jewish influence. The largest concern of its kind, the Zentral Einkaufsgesellschaft - the Central Buying Company -- for example, was controlled by a Jew. The important "Kriegs Metall-Gesellschaft", the War Metals Company, was in charge of 14 governing men of whom 12 were Jews. A public scandal as the result of the business methods of this company was avoided for the simple reason that the political and military developments of the war confronted Germany with other and more pressing tasks.

Jewry's great and triumphant hour of corruption came with the end of the Great War. The liquidation of the armaments factories and the sale of military stores and equipment, offered splendid opportunities for handsome profits and the Jews were not hesitant in exploiting this situation. The Jew Richard Kahn, to mention an example, made a contract with the *Deutsche Werke* - the largest

armaments plant - whereby the whole of its valuable stock was sold to him at scrap-metal prices. Kahn, however, was not the only Jew who profited enormously as the result of Germany's defeat. Felix Pinner, ■ Jewish author, in his book titled: "Deutsche Wirtschaftsführer" (German Leaders of Economy) (Berlin 1924) has characterized the innumerable Jewish profiteers as follows:

"Many of them . . . started business as army suppliers. In a number of cases it was difficult to say whether their chief motive was a desire to deal in military supplies or an excuse for shirking military duties. In many cases their big opportunity came when military stores and equipment were finally sold. Others again firmly established themselves financially with the advent of the currency inflation period."

Trading in devalued currency in the years 1919 to 1923 brought many outstanding triumphs to corrupt and speculative dealers. The Jews in particular were prominent in floating large companies as the result of shady transactions on the exchange. These concerns, which were none too securely established, paid out large dividends in the early stages before finally crashing. The most well-known names in this respect are the Jews Jakob Michael, Richard Kahn and the Eastern Jew Ciprut and his brother. These two brothers are referred to by Pinner, the Jewish author, in his book from which we have already quoted. He states: "The Ciprut brothers are of the breed that comes from the southeastern plains of Romania or Persia; soldiers of fortune attracted by the decomposing stench of German currency."

All these cases however were not the deciding factors that turned the Jewish question in Germany into a most burning problem for the whole nation. After all, they took place at a time when all areas of law and order were extremely lax. To a certain extent they even passed unnoticed in the general chaotic state of affairs during the first post-war years. But nothing was more calculated to open the eyes of the general public in Germany and fan the flames of anti-Semitism than the huge wave of Jewish corruption which had assumed such a criminal character that one public scandal followed another in rapid succession.

We refer in particular to the five Sklarz brothers, the three Barmat, the three Sklarek and the two Rotter brothers as well as the scandals associated with Michael Holzmann and Ludwig Katzenellenbogen. All these Jewish masters in corruption were, with the exception of Katzenellenbogen, Easterners i. e. Galician or Polish Jews who had migrated to Germany either during or after the Great War.

The first of the big corruption cases was the one in connection with the five Sklarz brothers. With the help of influential connections in the Social Democratic Party they succeeded, shortly after the war, in obtaining a monopoly for supplies to those troops that had been commissioned with the task of restoring domestic law and order. These contracts led to enormous profits within a short space of time. These brothers increased their wealth considerably by further shady manipulations and by discreet bribes to leading

government officials. All this helped these unscrupulous Jewish blackguards materially when they subsequently came up for trial. Very little light could be thrown on their shady conduct, and after an endless trial only one of the five brothers was convicted in 1926.

These five brothers were ably assisted by a Russian Jew, Parvus Helphand, one of the most unscrupulous blackguards and swindlers produced by the war. He utilized the millions be made out of war supplies in order to establish good relations with the Social Democrats in power at that time. As principal wirepuller he remained in the background of many corruption scandals. No one dared to institute proceedings against a man who had successfully bribed so many leading government officials.

The three Barmat brothers were artists in corruption on a more imposing scale. Their home was at Kiev and during the war they were engaged in business in Holland as food merchants. With the help of Heilmann, the Jewish politician, the five Sklarz brothers and Parvus-Helphand, these three Barmat brothers ultimately received permission to settle in Germany. By means of ruthless exploitation of human weaknesses, small and large favors which culminated in direct bribes, these brothers were able finally to win the confidence of influential friends and members of the government. In this way they soon became the owners of ten banks and great number of industrial concerns. With the help of fraudulent balance sheets they procured loan of 38 million marks, partly granted by the Prussian State bank, and partly by the Reich Ministry for Mail and Telegraphs. When this inflated Barmat concern finally crashed, its debts were estimated at 70 million gold marks, and half of this sum had to be covered by the savings of small investors.

The subsequent court proceedings, against these Barmat brothers ended in very small terms of imprisonment. Herr Bauer, the Social-Democratic Reich Chancellor at that time, who had become involved in the proceedings was forced to resign. After the crash, Julius Barmat went abroad again. In his new surroundings he applied with great success the methods which he had adopted in Germany. By bribing influential politicians he was able to obtain loans and finally defrauded the Belgian National Bank of 34 million gold francs. He evaded the law by committing suicide in 1937.

Three other Jews, Iwan Baruch, Alexander Kutisker and Michael Holzmann were less successful in their efforts than their predecessors. Nevertheless they are worthy of mention. They turned their attention to the Prussian State Bank which Barmat had previously defrauded. They also succeeded in defrauding this institution to the extent of 14 million gold marks.

By far the largest scandal however was brought about by the Sklarek brothers of whom there were three. The case is certainly unparalleled in the history of crime, politics, business and bribery. The principal victims were the authorities, and therefore the citizens, of Berlin. By ■ clever and crafty system of favors, presents and bribes of every description, these three Jews had literally purchased good will in various areas of Berlin where Social-Democrats

and Communists were chiefly in power. In this way they secured an absolute monopoly for the supply of clothing either to the police force, traffic department, social aid depots or public works departments. All municipal officials were systematically bribed who might in any way prove useful to the Sklareks in obtaining and keeping their monopoly. Even the Oberbürgermeister, Berlin's Lord Mayor, was bribed. This way, therefore, it was possible to obtain payment from the <code>Stadtbank</code> - the Berlin Municipal Bank - for all faked invoices in respect of goods never supplied. The sums paid on this account ran into enormous figures. When the firm of Sklarek finally suspended payments, the municipal bank had been defrauded of 12,5 million marks. An inquiry to ascertain the whereabouts of a further 10 million marks brought no results.

The legal proceedings against these three Jews commenced in 1932 and lasted nine months. In accordance with public feeling the sentences were more severe than in previous cases. Two of the brothers (one had died in the meantime) were sentenced to long terms of imprisonment with hard labor.

Mention must still be made of the Jewish Director-General Katzenellenbogen. He was head of the Schultheiss-Patzenhofer concern, one of the largest industrial undertakings in Germany with a share capital of 75 million Marks and a preferred capital of 15 million Marks. By means of disreputable speculation with the aim of personal enrichment at the expense of the company, Katzenellenbogen brought this vast concern to the verge of bankruptcy. The shareholders were defrauded to the extent of thirty million Marks. Katzenellenbogen used Part of his dishonest profits for the purpose of financing Erwin Piscator, the Communist Jewish theater director.

Katzenllenbogen was finally convicted of fraud and for issuing false balance sheets, and was sentenced to prison term.

The final case in this long series of corruption scandals was the one dealing with the Rotter brothers. These two Jewish speculators had formed ■ combine embracing seven of the largest Berlin theaters. The exploitation of these institutions was considerably facilitated by the creation of several companies whose affairs were placed in the hands of an ignorant (though willing) person acting as ■ mere figure head. In one single year, 1932, these two adventurers were able to squeeze no less than 300,000 marks of clear profit out of these undertakings after all expenses had been met. Their monthly salaries, which they themselves had fixed at 2,000 Marks each, were not included in this figure. A further 400,000 Marks accrued to them as the result of ■ fraudulent contract respecting two cultural undertakings. While Christian actors in these theaters were badly underpaid, the Jewish "stars" on the other band received fantastic salaries, as much as 1,000 to 2,500 marks per evening being no rare occurrence. The Rotter brothers lived a life of splendid luxury, and in 1932 the day came when their concern finally crashed with debts amounting to 3.5 million marks. The two brothers declined all responsibility for the crash and decamped to Liechtenstein from which country they had taken care to obtain papers of naturalization.

We have already stated that Austria also had its Jewish corruption scandals on a large scale. Apart from Castiglioni and Bosel, mention must be made of Berliner, the large-scale Jewish swindler. As Director-General of the large *Phönix* Life Insurance Company, he utilized the funds of this company for political purposes. Berliner maintained excellent relations with all political parties in Austria and paid out a total of three million schillings in bribes in respect of elections and the occupation of certain important positions. He influenced the press by payments amounting to 170 million schillings. The trade unions and the military *Heimwehr* organization were also supported by him from funds fraudulently appropriated from his company. The debts of the *Phönix* Company finally totaled the mammoth sum of 670 million schillings. 330,000 policy holders of the company, chiefly of the non-wealthy middle class, were the principal sufferers and had to foot the bill by means of increased premiums and reduced benefits.

This list of Jewish corruption by no means lays claim to being complete. Attention has only been drawn to those cases which, in Germany and elsewhere, have focused particular public attention by reason of their magnitude. But the instances quoted suffice to deny the oft repeated Jewish charge that Jews were in no way more involved in corruption than Christians. Here it can be said that during the period which has been referred to, only two great corruption scandals involving prominent Christians have taken place. These are the Raiffeisen Bank and the Lahusen cases. Jewish participation in corruption is therefore not only greater on a percentage basis, i.e., when compared with the Jewish population ratio, but also dominant in every respect.

A decisive factor in judging Jewish corruption is that punishment of this crime was either invariably a long-winded affair or no charges were ever filed against the criminals. When a conviction did take place punishment was invariably mild. The reason for this was to he found in the very friendly and mutually profitable relations existing between these Jews and various influential personages in the government and other public bodies. And here again Jews were always to be found in highly-placed and important key positions.

This interconnection of interests has already been referred to earlier. Reference has already been made to Heilmann, the Jewish Social-Democratic Reichstag member who paved the way for the Barmats. The Jewish Secretary of State Abegg has also been mentioned as acting in a similar capacity. As further examples of Jewish corruption in the Prussian Civil Service mention must be made of Dr. Weismann, Secretary of State and State Commissar for Public Law and Order in Prussia. Also of Dr. Isidore Weiss, Deputy Chief of Police in Berlin. Both were officially responsible for law and order; Dr. Weissmann himself was classified as the senior official in Prussia, the largest of the federal states.

Dr. Weismann played a particularly shady part in the proceedings against the Sklarz brothers. It is characteristic of him that he attempted to bribe Herr Gutjahr, the leading state prosecutor, with a sum of three million Marks with view to having the charge modified. Gutjahr refused to be bribed and

subsequently Weismann was responsible for this trusted official being officially reprimanded.

Weismann and Dr. Weiss were both heavy gamblers in private life. The Jewish periodical *Die Weltbühne* even criticized Weismann in 1920 as one of the most notorious gamblers in Berlin. Dr. Weiss, the deputy chief of police, was in 1932 frequently seen in various illicit gaming dens. Before the National Socialists came to power, the Court of Appeal in Berlin confirmed that Weiss had committed an offense against the law and that he "did not possess the moral qualities necessary for such \blacksquare responsible position."

The Jews in German Political Life

In Imperial Germany the Jews did not play any important roles in the political life of the country, that is to say, not insofar as they were in possession of important key positions. But this state of affairs changed radically and rapidly with the outbreak of the 1918 revolution and the introduction of new constitution. There is no need here to examine the question of whether this new state structure was in line with the political aims of Jewry. The facts, however, are that with beginning November 1918, the very month of the German capitulation, a veritable rush was made by the Jews to capture the leading key positions in the Reich and in the federal states.

Among the six so-called "Representatives of the People" who formed the first Reich Government after the collapse, there were two Jews, Hugo Haase and Otto Landsberg. Kurt Eisner,
Jew, headed the list as prime minister of Bavaria; in Prussia the Jew Paul Hirsch assumed a similar function. The first Reich government established in 1919 on parliamentary basis contained five Jews. Many of the most important departments in the Reich ministries were controlled by Jews.

To thoroughly appreciate the significance of this fact, one must bear in mind that Jewish usurpation of political leadership in Germany began with the start of an epoch of political weakness which in foreign affairs led to complete surrender and shameful servility to the enemies of the Reich. In the domestic field, the Jewish predominance led to complete disunion and disruption. Even the loss of the Great War, which naturally had to lead to a profound change in Germany's position abroad and at home, provides no sufficient excuse or explanation for the Jewish usurpation of power. Public opinion abroad, when dealing with that particular period, must agree that a more dignified attitude by the new people in charge would have been helpful in improving the German position vs. the victors. On the other hand, the servile and defeatist policy of the German Jewish politicians commanded nothing but contempt and only served to accentuate Germany's national shame and misery.

The Jewish politicians were also in no way satisfied that ■ change from a constitutional monarchy to ■ parliamentary democracy had taken place in German affairs. This was clearly expressed by the Jewish author, Rudolf

Schay, in his book "Juden in der deutschen Politik" (Jews in German Politics) published in 1929. He states:

"Among the elements that carried the revolution, and which will not accept a free and bourgeois and democratic-republican order, but who insist on the complete fulfillment of all social demands, Jews have played

dominant role; viz: Rosa Luxemburg, Eisner and Landau."

This complete surrender to all socialist demands was nothing else but a realization of the Communist Manifesto inspired and dictated by the Jew Karl Marx. But that was only possible by completely surrendering all national ideas and interests of the German nation. It is therefore not surprising that Jewish politicians were playing leading role, even during the Great War, in all those movements which aimed at undermining the political and military strength of Germany. Which of the Allied countries would not have taken immediate steps to punish the author of a treacherous article such as that which appeared on October 20, 1918, in the Social-Democratic paper Vorwärts, written by its editor, the Jew Friedrich Stampfer. He stated:

"Germany must strike her war flag for ever, without bearing it home in victory for the last time. That is our inflexible will as socialists."

That is the same brand of defeatism which already at the beginning of the Great War had permeated the many pacifist organizations, all of which were under Jewish control.

Prominent among these Organization was the *Neues Vaterland* (The New Fatherland) subsequently known as "The German League for Human Rights." Its policy was principally dictated by the Jews Witting, Grelling, Bernstein, Magnus Hirschfeld, Heymann, Gumbel, Wulfsohn etc. The pacifist Youth Organization was also led by Jews: Max Hodann, Jakob Feldner, the Jewish communist Scholen and the half-caste Jewish sons of Karl Liebknecht.

It is not our intention to criticize pacifism as such. Unquestionably, pacifism is a political conviction of great moral significance and is certainly worthy of every effort to support it. But pacifism is only tolerable for the political direction of a country - particularly when all national forces of that country are concentrated to the full - as long as it remains within boundaries prescribed by the political interests of the nation.

But II is those particular pacifists mentioned above who primarily must be held responsible for the collapse of Germany's spirit of resistance, for the estrangement that took place between the people and their political leaders and for creation of the cleavage between the army at the front and the people at home. No one was more successful than the leading pacifist Jews in giving Germany's enemies suitable material for propaganda.

Prominent in this work is the Jew already referred to, Dr. Richard Grelling, an ame undoubtedly still well-remembered in the former Allied countries. Before the War he emigrated to Switzerland and there published his two books J'accuse and Das Verbrechen (The Crime) in which he attempted to prove

Germany's alleged guilt for the outbreak of hostilities. This book was very widely circulated in the Allied and neutral countries as an "authoritative and convincing" personal document of Germany's war guilt and all the attendant horrors. In 1917, Karl Federn, Grelling's co-religionist and also an author, replied by denouncing Grelling's conduct as "dishonorable" and stating further that Grelling had built up his case "by lies and the use of false and forged documents." Grelling never replied to these severe charges which were constantly repeated in later years. On the contrary, he was cowardly enough to attempt to deny authorship of these two books.

Mention must also be made of the Jewish journalist Hermann Fernau who conducted propaganda against Germany from Switzerland in 1917/1918. His newspaper articles furnished the Allies with excellent material for disruptive propaganda in German front line trenches.

Geheimrat Witting, a highly placed German official, brother of the Jewish author Maximilian Harden, was responsible for the unlawful and widespread publication in pamphlet form of a private memorandum ("My London Mission"), the property of Count Lichnowsky, the former German Ambassador in London. This memorandum contained observations of ■ purely personal character but their unlawful publication was just as disastrous to Germany's political position as were the works of Grelling.

Jews also took prominent part in the work of planning the 1918 revolution in Germany which finally led to the collapse of the entire Western front. It was Dr. Oscar Cohn, the Social-Democratic deputy who early in November 1918 accepted the sum of four million gold rubles from M. Joffe, the Soviet-Russian ambassador to Berlin at the time, and also a Jew. This money was intended to finance the German revolution. Hugo Haase, a Jewish Reichstags deputy, was the mastermind behind the Navy revolt at Kiel which was the signal for general revolution throughout Germany. At the national meeting of protest held on May 12, 1919, when it was unanimously decided to vote for or against signing the peace terms, it was the Jew Haase, as leader of the Independent Social Democrats, who alone insisted on accepting the terms. It must also be added that in the Prussian Diet of that period it was Jew, Kurt Rosenfeld, who on May 7, 1919, on the occasion of a similar protest meeting, demanded that these terms should be accepted.

Closely allied with these destructive elements and traitors to national interests, a few further outstanding names can be mentioned: The Jews Georg Bernhard, editor of the *Vossische Zeitung*, Friedrich Stampfer and Erich Kuttner, both on the staff of the Social-Democratic paper *Vorwärts*, Rudolf Hilferding, attached to the radical *Freiheit* press. Their united efforts were chiefly responsible for Germany being forced to capitulate and submit to the yoke of the Versailles peace terms, although political developments later proved that these terms could never be fulfilled. To the military defeat these people added a total political and economic collapse.

It is not possible to conclude this chapter of Jewish defeatism without mentioning the following: It is true that there were also numbers of non-Jewish Germans who both during and after the war committed treason along strictly Jewish lines. But the Jewish percentage in this dastardly political work is not only relative but actually incomparably larger. In fact, the percentage of Jewish traitors is so abnormally great that the list of non-Jewish perpetrators seems almost insignificant.

Seeking for an explanation of this curious fact one finds that Jewry is outwardly as well as inwardly completely rootless; on the basis of its racial habits and its historical past it recognizes no ties which can in any way be connected with love for a homeland.

At the same time however, this political attitude of the Jews clearly shows up the glaring ingratitude which they have demonstrated toward Germany. There is no country where the requirements of Jewish emancipation have been more justly fulfilled than in Germany and there is not another nation in the world in which Jews were so generously allowed to fill positions in the public services. Yet in no other country in the world have Jews in times of severe national distress played such an inglorious, destructive and treacherous role as in Germany during and after the Great War.

Two particular and instructive instances in postwar era will illustrate the Jewish lack of national feeling and also demonstrate the objectionable way in which profound national sensibilities were wounded by Jews. The first case is the scandal in connection with Professor Theodor Lessing. During the election campaign for Reich President in 1925, this Jew, who had been entrusted with the work of educating German youth, published an article in a foreign and anti-German paper - the Prague Tageblatt - opposing Field Marshal von Hindenburg as candidate for the Presidency. This article abounded with slanderous and ill-natured attacks against the esteemed Field Marshal who was stigmatized as "inhuman", "a simpleton" and "ferocious wolf". Lessing added that the Field Marshal would prove to be a "Nero" in office.

To fully grasp this dastardly attack, one must call to mind that the Field Marshal, after a 'strenuous career, had again placed himself at the service of the country at the age of seventy-seven. This was at a time when a disrupted Germany sorely needed a man who would collect all the forces for the work of national reconstruction. One must further remember that Hindenburg as Commander-in-Chief of the German Army during the War, had become a loved and venerable figure, the very embodiment of all the glorious achievements of the army at the front. This slanderous attack had the same effect on Germany as a similar attack on Kitchener or Nelson would have had in England, or on Marshal Foch in France or on George Washington in America. A storm of indignation arose in academic circles throughout the country. Prof. Lessing, however, was not reprimanded and was even permitted to continue his slanderous attacks. But the result was a natural further strengthening of the anti-Semitic tendencies of the whole nation.

The character of this Jew Lessing is further emphasized in his "War Memoirs" published in 1929 in the same Prague newspaper. He states clearly but equally cynically as well as incomprehensibly stupid:

"I was fortunate in becoming a draft-dodger. Throughout four years of war I was called up to the colors regularly once a month. Disqualification became more and more difficult. I kept on inventing excuses in order to keep away from the front." That was the man who dared to slander Hindenburg, the soldier, and make him appear ludicrous.

The "Gumbel Case," broadly speaking, is similar to the Lessing scandal. Emil Gumbel,

Jew, was also a university teacher. He belonged to the pacifists, traitors and defeatists previously referred to. He also was closely connected with the Third Communist International in Moscow. In a series of pamphlets he made seditious statements which brought him into conflict with the law despite the fact that the sympathetic attitude of the government in those days was all in his favor. Gumbel also participated in the publication of a document entitled "Germany's Secret Armaments" in which he endeavored to expose Germany's alleged breaches of the disarmament terms of the Versailles Treaty. This document was handed to the French, English and Polish governments by the Jewish controlled pacifist "League for Human Rights." It is quite obvious that this document created a difficult situation for Germany's foreign policy. In speeches which Gumbel made in 1924 at various French universities, he even went so far as to admit the truth of the often repeated false statement about Germany's war guilt.

Hence there is no cause for surprise that this man (who had never seen the front) was incapable of a spark of human feeling for the heroic deeds of German soldiers in the war. It was he who dared to declare at a public meeting in 1924 that the dead German soldiers had "died on the field of dishonor".

Despite these notorious statements and insults to the German people, which caused widespread indignation, Gumbel was able to maintain his position as teacher at the university until 1933. Influential Jewish friends such as Georg Bernhard and Albert Einstein were his protectors. He was even able to continue his insults and at last meeting at Heidelberg he declared: "The War Memorial to German soldiers is to me nothing but a big turnip!"

Would it be possible - one must ask this question in view of the present situation - for an English university teacher to insult the Tomb of the Unknown Soldier in a similar manner?

Would not ■ storm of national indignation sweep away the Jewish rogue-and-Lessing types? National Socialist Germany certainly accomplished that when it cleared out its Gumbels and Lessings, its Greelings and Bernhards, and the entire clique of defeatists and traitors. By means of legislation, such disruptive actions were made impossible for all time.

In Gumbel's case one could already discern the connection that existed between people of his character and Marxism. Opinions may vary in regard to

Marxism and its parliamentary champions, but when one studies this subject daily one cannot deny the fact that Marxism and Jewry are closely allied.

It is well-known fact that the Father of Marxism, Karl Marx, was a member of a rabbinical family. Subsequent logical developments prove that this was no mere accident. Another Jew, Ferdinand Lassalle, stood next to Marx on the threshold of this Communistic movement. Lassalle was the son of Jewish silk merchant from Breslau. Both looked up to the Jew Moses Hess as their spiritual father, a man depicted as the "Father of Modern Socialism" and the "Communist Rabbi" by the "Jewish Lexicon", the standard work of reference for all German Jews. All Jewish thought since Karl Marx has always felt itself drawn toward Marxist socialism, and the array of Jewish leaders in the Marxist movement has been maintained up until now.

Opinions may differ in other countries, but Germany's attitude towards this problem is guided by the profound relationship that exists between Marxism and Jewry. The two are inseparable wherever they occur. The war and postwar periods in Germany have definitely proven the disastrous effects of Jewish Marxism as a political factor.

At the turn of the century, two Jews in succession were chairmen of the Social-Democratic Party of Germany. Paul Singer and Hugo Haase. After that, Jews gained an increasingly dominating influence in all sections of the Marxist movement and its parliamentary, journalistic and literary work. The consolidation of Marxist theory and science became a Jewish monopoly. Outstanding Marxist Jewish theorists were Eduard Bernstein, Rudolf Hilferding, Adolf Braun, Jacob Stern and Simon Katzenstein. The central intellectual organ of international Marxism was the publication named "Die Neue Zeit" (The New Age), published in Berlin. It began its career in 1883 with one dozen Jewish contributors. In 1905 this figure had increased to forty, and in 1914 to no less than one hundred Jews from all parts of the world who were contributing articles to this publication. The situation was similar in other intellectual and literary publications of German Marxism.

The Marxist daily press was almost completely in the hands of the Jews. "Vorwärts," the principal organ of the German Social Democratic Party, was founded by Singer, ■ Jew. In 1929, according to a statement by its editor-inchief, Friedrich Stampfer, the whole of his editorial staff, with one exception, was composed of Jews. When at a later date the Communist paper "Rote Fahne" (Red Flag) was published, the number of Jews on its staff was equally high. Its editors were the Jewess Rosa Luxemburg and Karl Liebknecht who, although ■ Christian, had been twice married to Jewesses. Another publication preeminently controlled by Jews was "Freiheit" (Liberty) with an extreme Marxist viewpoint controlled by Rudolf Hilferding and Paul Hertz, both Jews. The Social Democratic press news service and foreign press offices were essentially dominated by Jewish journalists.

In 1924 the percentage of Jewish Social Democratic Reichstag deputies totaled 22 percent while the percentage of Jewish Communist deputies was

given as 15 percent in the same year. It is important to emphasize again that Jews totalled barely one percent of the German population at the time.

It was therefore logical that the influx of Jews in the Reichstag should have its effect on government in the Reich itself and also in the various federal states. Prussia particularly was their happy hunting ground and Jews were found in key position in practically every department. No important step could be taken anywhere without brushing up against a Jew in authority.

When taking the powerful Jewish influence in all Marxist organizations and parties into account, it is no longer surprising that the policy of the Social Democrats was shaped and influenced entirely by the Jewish leaders. Therefore we once more point to the spirit of defeatism and treachery to which we have already referred.

A start to institute the Jewish agenda in Germany was made almost immediately on August 4th, 1914 when the Jew Hugo Haase led 14 Social Democratic deputies in the Reichstag in an attempt to stop government war loans. Two years later 18 Social Democratic deputies finally voted against this request by the administration. Apart from Herr Haase, the Jewish ranks had been swelled by five other Jews. The Polish-born Jewess Rosa Luxemburg led the campaign of sapping Germany's power of resistance in the war. The first success of this dastardly process of undermining the war effort became evident in August 1914 when a public statement opposing the government's policy of home defense was published by a Hamburg Social Democratic newspaper. That statement was signed by three leading Jews.

After the November 1918 collapse, nearly all the radical leaders with Communistic tendencies were Jews. They took a prominent and, for Germany, disastrous part in the peace negotiations, to which reference has already been made.

In Communism, which is the extreme form of Marxism, Jewish domination became particularly apparent. Its leaders and propagandists were almost exclusively Jews. The "Spartacist League", founded in 1918 as a forerunner to the Communist Party, was under the rule of Karl Liebknecht and Rosa Luxemburg. It was modeled along Soviet lines and called on the proletariat to arm itself in the days of terror that followed the collapse of the national government. The League's Moscow agent was the Jew Leo Jogiches (formerly known as Tyschko). Mention has already been made of the fact that Oscar Cohn, the Jewish radical socialist, received the sum of 10 million gold rubles from Joffe, the Jewish Soviet Ambassador to Berlin in November 1918.

After ■ systematic preparation by these German and Russian Jews, chaos and indescribable horror were let loose by them on the German population, with special severity at Munich. Here again it was ■ Jew, Kurt Eisner, who played the part of leader and organizer of the revolution. In 1917, when Germany was still fighting for her existence, Eisner had already agitated for strikes and revolution. Eisner founded a Workers' Council at Munich strictly along

Bolshevik lines. His "Revolutionary Tribunal" was composed almost exclusively of Jews, five of them in number. Only those who have experienced that period of Jewish terror and slaughter, the murder of hostages, plunderings and acts of arson, are able to realize why Munich became the birthplace of National Socialism, from whence the movement spread to other parts of Germany and finally put an end to Jewish domination.

The closely allied interests of Jewry and Communism were in no way affected when the first communist attempts at revolution were <u>summarily</u> suppressed. The so-called cultural Bolshevism of the extreme Marxists, sponsored mainly by Jews, now joined with those forces which were tireless in their efforts to overthrow law and order with the object of bolshevizing Germany.

I need only to quote
few distinctive examples of the work that was being carried on in this sphere of moral corruption and disruption. During negotiations with the aim to reform the German Criminal Code, the Jewish Radical Socialist Kurt Rosenfeld made known that he was opposed to punishment for the crime of high treason, as well as for sodomy and homosexual offenses.

Jews were also dominant in questions relating to the education of children on Bolshevik principles. Jewish pedagogues and Jewish principals of public schools founded and supported experimental schools and "Juvenile Republics" modeled along Soviet lines. Discipline was banished from these institutions, the sexes were educated in an immoral manner. Sexual problems formed the major part of the school curriculum. In this respect much publicity was given to Kurt Löwenstein, the best-known Jewish principal of Berlin's schools, and his colleague Fritz Karsen-Krakauer, another Jew.

To complete the sordid picture of closely allied interests between Jewry and Bolshevism which had brought Germany to the brink of Communism only ■ short while before National Socialism took power, it remains to-be-said that Jews were still in certain key positions right up to the last minute of their rule.

Hans Kippenberger is first on this list. He was head of the terror and espionage branches of the German Communist Party. Heinz Neumann, son of a wealthy Berlin merchant, was also prominently known. He was ■ member of the Central Executive Committee of the German Communist Party and one of the most dangerous agitators among the general public. He coined the infamous phrase, "Kill the Fascists wherever you meet them," which in 1932 led to a series of brutal murders of National Socialist party members. Abroad, Neumann was equally busy. He was responsible for the Communist uprising in Canton in 1927, and for this act he was labeled in the world press as the "The wholesale butcher of Canton."

JEWS IN THE GERMAN PRESS

Jews have always possessed ■ special aptitude for journalism and for the organization of press work. Accordingly, they played a prominent part in the

establishment of German newspapers. Hardly any other function has given them so much power as their influence on the media. They soon proved however that they had little or no interest in the high moral obligation which is the duty of those who are responsible for influencing public opinion. On the contrary, their interests were primarily centered in the possibilities for great material gain.

If one examines the Jewish-controlled German press of the last decades, one realizes that for purely materialistic reasons, it served to satisfy the craving for sensation, for vanity and the lower instincts of the masses. Circulation was increased in proportion as newspapers undermined in the most grave manner all respect for morals, law and order.

The two largest German newspaper concerns before 1933, namely, "Ullstein" and "Mosse", were in Jewish hands. Both of these firms were founded by Jews and their top management and editorial staffs were comprised almost exclusively of Jews.

The circulation of the Ullstein group, the largest newspaper concern in Germany, averaged 4 million daily. They published five large daily newspapers, several weeklies and many periodicals and magazines of every description. The Ullstein News Agency influenced a great number of provincial papers. In addition, Ullstein also owned an extensive book publishing branch. All the shares in this vast concern were held by the five Jewish Ullstein brothers. The management consisted of these five brothers, three other Jews and only two Christians.

The largest newspaper published by the Ullstein concern was the "Berliner Morgenpost," which had ■ larger circulation than any other German paper (more than 600,000 daily). Besides having ■ Jewish editor-in-chief, this paper listed in 1927 ten other Jews as members of the editorial staff. The editorial staff of the "Vossische Zeitung," an extremely influential political paper, was in charge of the Jew Georg Bernhard and fourteen Jewish co-editors. Bernhard at that time was keen on making a name for himself in politics. The situation in regard to the remaining Ullstein papers was practically the same.

The Mosse company was, as far as size is concerned, not as important as was Ullstein. Its daily circulation was 350,000. Established and maintained as ■ family concern by the Eastern Jew, Rudolf Mosse (formerly Moses), its influence was none the less very great. Its chief publication was the "Berliner Tageblatt," established long before 1933. It was this paper which for many years was looked upon abroad as being representative of German public opinion.

The editor of this paper was the Jew Theodor Wolff, who also took ■ prominent part in politics. Apart from him the important positions at the editorial staff of the "Berliner Tageblatt" were filled by seventeen other Jews. In five important

capitals outside the Reich, the "Berliner Tageblatt" was represented by Jewish journalists.

Another paper published by this concern was the "Acht-Uhr-Abendblatt," another politically influential publication in which Jews were dominant, with a chief-editor and eight co-religionists working as co-editors.

It was only natural that the rest of the German press could play only very insignificant part when compared with the activities of these two mammoth enterprises. Neither the provincial press with its economic disunity nor the publishing house of August Scherl, the only large Christian-owned publishing company in the capital, were able to exercise much influence sufficient to seriously challenge the united power of these two big Jewish undertakings.

That the Marxist party press was overwhelmingly directed and influenced by Jews has already been stated. Moreover, the official press departments of the government, particularly in Prussia, were also headed by Jews. In 1930 the three most important press departments in Prussia were all headed by Jews.

It was therefore only ■ matter of course that the professional and economic organizations of German journalists also came entirely under Jewish influence. The largest of these organizations, the "Reichsverband der deutschen Presse," (the German Press Association) was directed for many years, and until 1933, by the Jewish chief editor of the "Vossische Zeitung," George Bernhard. In the "Verein Berliner Press," the Berlin Press Union, which was the leading social and mutual assistance society for all journalists in the capital, the right to nominate and elect members had been vested from 1888 in the hands of ■ purely Jewish committee. Finally, the official Organization of "free lance" German writers, the "Schutzverband deutscher Schriftsteller," was controlled by a directorate which, in 1928 and 1929, consisted 90 percent of Jews and its president was at that time the Jewish publicist Arnold Zweig, author of the war novel, "Streit um den Sergeanten Grischa" in which he besmirched the honor of the German people.

In this connection it is necessary to examine the work and the importance of those Jews who for many years were regarded in Germany and abroad as the most authentic apostles of German journalism, namely, people like George Bernhard, Theodor Wolff and Maximilian Harden. All three were journalists of superior technical skill, men who, through their masterly handling of the written word were able to make converts to the ideas they represented. But behind the winning exterior was hidden the same dangerous spirit of denial of all traditional values, of criticism for criticism's sake, the spirit of destruction, disintegration and instability which we have been compelled to recognize as the main characteristics of Jewry in all spheres of human existence.

It is exceptionally significant that Georg Bernhard's real profession was that of banker and stock exchange financier. Until shortly before the Great War he was part of Social Democracy, and his whole persona displayed a remarkable

vacillation between two such contradictory areas as stock exchange journalism and Marxist (Communist) activity. Then, in 1913, he was appointed chief editor of Ullstein's "Vossische Zeitung." In this position he played a calamitous part in the most difficult hours of destiny in Germany's post-war history. In the critical weeks before the signing of the Versailles Treaty, when the German people and its leaders unanimously rejected the intolerable and harsh conditions of that dictated peace, he made common cause with those really comparatively few men of public influence who, through the medium of the spoken and printed word, ruthlessly suppressed every expression of the spirit of national resistance, and thereby destroyed all hopes of securing more acceptable conditions. It requires only a glance at the old issues of the "Vossische Zeitung" for those weeks and months to realize how systematically Bernhard went about this work. Even the most humiliating terms of this treaty, the "War-Guilt" clause, he attempted to represent as mere bagatelle. Thus he wrote, to give only one example, on June 18th 1919 as follows:

"The German reader of the note will most easily be able to reconcile himself with those parts (of the Versailles Dictate) which deal with the historical origin of the war and with the question of guilt for it ... if he regards the matter in such manner that he will not take the accusations of the war-guilt clause tragically."

With these words Bernhard attacked the German government from behind while the latter was waging a dramatic battle regarding these points of honor, in particular the clause relating to war-guilt, and the release of German officers. It will be understood outside Germany as well that we cannot forget such a betrayal of national interests, such a lack of proper pride and feeling for honor as was displayed by the Jewish journalist Bernhard.

In the second case, we already find Bernhard committing open criminal treason. In 1923, during the occupation of the Rhineland by the French, there arose in the occupied zone a separatist movement, supported and forwarded for political reasons by foreign money, which strove to prevent forever the return of the Rhineland to the Reich, and to establish its total independence. Georg Bernhard with his 'Vossische Zeitung" got into contact with these Rhenish separatists. The separatists received from him political advice and financial support. Seven years later, in 1930, one of the owners of Ullstein Publishing House, the Jew Dr. Franz Ullstein, published this fact in the periodical "Tagebuch". He declared that Georg Bernhard's agent in Paris, the Jew Dr. Leo Stahl, had paid sum of money to Matthes, the leader of the separatists, and that Bernhard himself had corresponded and associated with Matthes.

This political scandal eventually forced Bernhard to retire from political journalism. He became, and this is also characteristic, the head of ■ large departmental store association. Since 1933 he has been busy abroad publishing an anti-German emigrant newspaper.

Theodor Wolff, the editor of the "Berliner Tageblatt" behaved in ■ different but equally objectionable manner. An apparently convinced monarchist during the

war, there was, after the 'change' of the constitution in Germany, no one who reviled and slandered the deposed Hohenzollerns in so evil a manner as Theodor Wolff.

Even if we could forgive him such opportunism, quite inexcusable is his behavior at the time when the increasing spread of indecency and immorality in Germany forced the government in 1926 to take constitutional steps for the suppression of filthy and otherwise low-grade literature. The intention was above all to protect youth from pornographic and generally indecent influences. Theodor Wolff openly opposed this effort. He condemned the new law and, as a protest, resigned from the Social Democratic Party which he had helped to found, because they had supported the new measure.

In order to understand the frivolous irresponsibility of this Jewish publicist, one must know just how far the flooding of the German book and periodical markets with dirty, pornographic productions had gone. We shall have more to say about this later on.

Still more influential than Georg Bernhard and Theodor Wolff, certainly the mightiest man of the pen which Germany had for a generation, was Maximilian Harden, a brother of Witting, the previously mentioned Jewish defeatist. With his periodical, "Die Zukunft" (The Future) Harden indulged in high politics for ■ number of years. No other man has shown so much fluctuation in character and principles as he did. He began by setting himself up as a judge of morality in Imperial Germany and dealt a deathblow to the reputation of the monarchic system with his journalistic scandal mongering about the Hohenzollern court. During the Great War be was certainly the only real "annextionalist" in Germany, demanding as the price of victory the whole of Belgium, the French coast opposite England, and the Congo Basin ("Die Zukunft" of 17th October 1914). Then, when the fortunes of war began to turn away from Germany in 1916, Harden also retreated. He attacked German war policy and became an admirer of President Wilson. In 1919, he finally conducted a cowardly campaign against the national resistance to the tyrannical peace treaty terms. naming this resistance "artificially-forced hysteria and miserable falsehood."

The driving forces of such characterless behavior were vanity and petty selfish ambition. Harden is rightly described by the world-renowned historian, Friedrich Thimme, as "The Judas of the German people".

Jews in German Art and Literature

Many years before the National Socialist rule, indeed, even before the War and prior to the period when Jewish emancipation had reached its climax, anxious observers pointed out that cultural life in Germany hardly deserved the epithet of "German" any more and that it had actually become a merely ■ Jewish sphere of activity. The crisis in German cultural life has never been more aptly described and the Jewish problem has never been discussed in clearer terms than in the article by the Jewish essayist Moritz Goldstein. Already as early as

1912 he published in the "Kunstwart" magazine (issue dated March 1912), ■ German Art magazine of very high standing.

Goldstein depicts how the Jews, at the beginning of their emancipation, generally invaded all branches of German cultural life and, as alert scholars, soon commenced to supplant their masters. Goldstein gives the following synopsis of the consequences resulting from this development:

"Jews suddenly filled all those positions which were not withheld from them by force, they converted German aims and tasks into their own and they strived for them accordingly. It seemed as if German cultural life was completely transferred into Jewish hands. This was neither anticipated nor desired by the Christians at the time they granted the pariah in their midst a share in European cultural life. Soon the Germans began to take defensive measures: they resumed their custom of calling us aliens, they commenced to regard us as a danger in the temples of their art. Consequently, we were soon faced with the problem that we Jews guide and administer the intellectual property of a nation which denies our qualifications and competency to do so."

Goldstein describes this Jewish administration and control of German art and culture as a "prodigious feat." A retrospective examination of German intellectual life as it was before 1933 will corroborate Goldstein's testimony. In all spheres of German culture, be it on the stage, in literature, music, painting and sculpture; be it in the film, or more recently, in broadcasting, Jews always occupied the leading positions, compelling all to follow their intellectual guidance.

To take the theater, for instance, the Berlin stages, which, as the most modern, are naturally always imitated by the theaters of the provinces, were all under Jewish management. The choice of the program was made according to an entirely Jewish outlook and the result was that Jewish authors predominated.

In the domain of literature, the best-sellers were invariably the output of Jewish authors, or publishers. Readers abroad, who took an interest in German literature at that time, will still be able to recall such names as Emil Ludwig, Jakob Wassermann, Arnold Zweig, Lion Feuchtwanger and various other Jews. The sales of their books outweighed that of all other German writers by far. Statistics have shown that practically half of all German belletristic literature circulating abroad during the last ten years was the product of Jewish authors.

The German music life was similarly dominated by Jewish influence. In the great majority of cases, the important conductor positions in Berlin and in the provinces were occupied by Jews. The intellectual influence resulting from this trend was decisive for the choice of the works appearing on the programs of opera and concert halls. The participation of Jewish composers grew to astonishing dimensions. Gustav Mahler and Arnold Schönberg were substituted for Beethoven. Richard Wagner, and Hans Pfitzner were

supplanted by someone like Franz Schreker. Music critiques written by Jews and the influence of the professional agencies, which were almost entirely in Jewish hands, "naturally" did their part to support this development.

The Jewish tendency to take over the cultural life of other nations was even more evident in the sphere of the Mahler-type of entertainment music such as the operetta, the film, in the record industry and in broadcasting. An ever increasing Jewish influence upon music conservatories, in the publishing branch as a whole, and in professional music literature could be observed so that, taken as a whole, the conclusion was justified that Jewish preponderance in music life was indeed alarming.

The situation was no different with regard to sculpture and painting. Jewish art trade and Jewish art literature paved the way to success for ■ whole generation of Jewish painters and sculptors, ■ way which was barred to the majority of German artists. The movies and broadcasting were practically exclusively reserved to Jewish activity, so that it was almost impossible to speak of ■ German participation in these fields.

To remove any possible doubt as to the accuracy of these statements regarding the Jewish preponderance in German intellectual life, it is merely necessary to revert to the testimony of such an eminent Jew as Moritz Goldstein who, already in 1912, made the following observations in the essay quoted above:

"Nobody actually questions the power the Jews exercise in the press. Art review, in particular, at least as far as the larger towns and their influential newspapers are concerned, seems to be becoming a Jewish monopoly". Predominance of the Jewish element in the theater is also generally recognized, nearly all the managers of Berlin stages are Jews, the same may be said of a large part, even of the majority of the actors, while the fact that the concert and theater are dependent upon the Jewish public is continuously being proudly asserted and also deplored. Many an apostle of German art has been forced much against his will to convince himself of the enormous number of Jews amongst German poets."

Since 1912 this development has progressed very rapidly. The main cause was that Jews even invaded the official administration of German intellectual life. They were granted governmental positions which had been closed to them before the War.

For many Years the Jewish lawyer Seelig acted as the responsible head of the Department for Theaters in the Prussian Ministry for Culture, while the Department for Music was in the hands of the Jew Leo Kestenberg. Because the German press was controlled by Jews, and the supreme official administration of the arts was conducted by Secretary of State Weismann, I Jew, it is easily possible to conjure to what an extent the Jewish usurpation of the entire German cultural and intellectual life was officially directed and influenced by Jewish thought and Weltanschauung.

This Jewish preponderance was by no means the result of an intellectual superiority, of greater talents or of creative powers on the part of the Jewish race. On the contrary, it as mainly the Jewish economic ascendancy described above which lead to the establishment of their dominant position in German cultural life. This economic domination was the instrument to attain the practical application of their intellectual and cultural influence.

In this connection it is even more important to bear in mind that the characteristic Jewish intellectual attitude which manifested itself in all spheres of cultural life made the realization of their craving for power over others possible. Their lack of national loyalties, their egotism, their absolute rationalism, their absence of conscience and their habit of misusing the basest instincts of humanity, traits which have already been mentioned, were the foundation for the economic success upon which their intellectual domination was based

The consequence was the disintegration and decay of German cultural life. As a matter of fact, it was not so much the dimensions of Jewish power nor the extent of the alien usurpation which aroused opposition and protest on the part of the German nation finally leading to anti-Semitic measures, but it was rather the characteristic Jewish moral standpoint and their innate spirit and the methods applied by the Jewish race to use and abuse this intellectual power which led to the present situation.

In order to clearly demonstrate this fact, it is necessary to undertake a closer examination of the various spheres of German intellectual life as it existed before 1933.

The Jew in German Literature

Previously, we named the Jewish authors whose works at least as far as their sales were concerned, ranked foremost among all German novels. The most successful of these writers was no doubt Emil Ludwig, whose real last name is Cohn. At the time his books were presumably the most widely read works of literature published in the German language, exceeding two million in 1930. His novels have been translated into twenty-five languages. Abroad, Ludwig was, for many years, regarded as <u>the</u> major representative of contemporary German literature.

The reputation and the enormous sales of Ludwig's historical biographies cannot, however, be explained by any exceptional quality or the ethical value of his literary work. Ludwig is one of the best examples for demonstrating what great success may be achieved by a well-organized and well-financed advertising campaign. All his books, dedicated to great personalities of history, are merely based upon an agreeable, lightly flowing style and an ingratiatingly simple manner of narration, while the contents itself are of the most deplorable banality, clothed in the mantle of superficial philosophical

content. On the other hand, he totally lacks any real understanding for true historical greatness and for fundamental historical motives, while he focuses his attention mainly on the personal and intimate traits of the subjects he portrays and on that sphere of human nature where even the greatest men are but ordinary mortals. All his books which he cast upon the market at incredibly short intervals, whether they deal with such great topics as Napoleon I. Lincoln, Goethe, or even Jesus Christ, are characterized by the same absence of individual profundity and earnest engrossment, and they all bear the same features of schematical and, as it were, wholesale production.

The following are but ■ few examples to illustrate Ludwig's literary methods: In his study of Goethe ("Genie und Charakter," Berlin, 1924), his description of the relations between Goethe and Schiller completely ignores the intellectual aspect, - the two opposite poles these two great men of German literature represented - who, through the metaphysical contrast between their natures, simultaneously attracted and repulsed each other. Ludwig merely regards the relations between these two literary giants in the light of professional envy and competition, where one begrudges the others' fame and material success.

In his work about Jesus Christ Ludwig even showed a frankly blasphemous tone. The title itself, "The Son of Man" (Der Menschensohn, Berlin, 1928) is a deliberate antithesis to the Christian conception of Christ as the Son of God. Ludwig's portrait consequently deprives the figure of Christ of all its religious attributes, what remains is ■ benevolent, rather sentimental type of person, hypnotized by ■ mission which has been foisted upon him by exterior influences. According to Ludwig, Christ's ideas and teachings are not at all new but represent old Jewish religious doctrines already extolled by Philo and others. In his narrative of Christ's Sermon on the Mount, Ludwig says about Jesus's teachings: "His audience is not aware that Hillel, Head of the Sanhedrin, taught the same ideas couched in practically the same words fifty years before."

Should this passage not suffice to demonstrate Emil Ludwig's style, the following examples will no doubt convince; they clearly show the methods Ludwig chose to create

blasphemous caricature of the Savior:

"Also, wealthy citizens often invite him because he is learned in the Holy Scriptures and because of his reserved conduct. At such occasions he whiles in their company and partakes of their wine, it is strong wine from the vineyards on the hills. He avoids neither festivities nor women and he jests with the others. . . . He is also of cheerful disposition and does not scorn the pleasures of the table. When the women joined him or languorously listen to his words, his heart's yearning and dream of love are realized and he, the Prophet, lavishly distributes to many what the goodman reserves for one alone."

However, Ludwig goes still further and openly ridicules every Christian sentiment. According to his opinion, it was solely Judas the Traitor who gave Jesus the necessary opportunity of fulfilling his mission of redemption. "Judas wanted to force Jesus and his enemies to a decision . . . Only he who brought

suffering upon the Master could open the Gates of Eternal Splendor for him. If God wrought a miracle and granted that his Son should finally be victorious, then the apparently faithless disciple (Judas) would be doubly justified."

These words are the very quintessence of all impiety towards divine and human ideas, and shamelessly betray the most blatant cynicism, an eternal character trait of the Jewish race.

Alfred Kerr is the second important personage among the Jewish literary pseudo-prophets. In his capacity as critic to Jewish "Berliner Tageblatt", he despotically swayed his scepter over the theaters of the capital. His word was decisive for the success or failure of actors and other personnel. His activity was, however, not merely restrained to criticism, but he also devoted his time to writing books. His friend and biographer, the Jew Joseph Chapiro, relates the following exceedingly enlightening confession made by Kerr:

"My friends, - what is character? Very often just the opposite of the general conception, for our display of character is restricted to minutes."

Kerr also discussed the figure of Christ in his book "Die Welt im Licht" (The world in the light) (1913). While Ludwig at least tried to keep up the appearance of a certain literary seriousness, Kerr casts away every vestige of decency and goes over to open derision. No profanity is too tasteless and he even asserts: "I can well imagine hearing Christ jabbering in Jewish jargon." Oscar Wilde let him pompously talk Greek - rubbish - he spoke Jewish jargon." Considering this complete lack of every kind of delicate feeling, it is not surprising that the lyrical poems of this guardian of German culture (Caprichos, 1921) are nothing but a collection of obscene and repulsive sexuality.

Georg Hermann represented somewhat different, but by no means superior, type of Jew occupying ■ conspicuous position in the German literary world. In his political diary entitled "Randbemerkungen" (Marginal Notes) - (Berlin 1919) he reveals the credo of ■ weak, utterly decadent man of literary ambitions. devoid of moral backbone and support: "As ■ Jew, I belong to ■ race much too old to be duped by mass suggestion. Such words as Nation, War and State are for me endowed with neither sound nor color." And the cosmopolitan, international mentality of Ahasuerus's sons is clearly reflected in the following confession: "I feel at home in any country of the world whose language ! speak, where there are beautiful women, flowers and art, good library, chess board, a pleasant and cultivated society, where the climate is healthy and agreeable and the landscape attractive." Nevertheless, Hermann is honest enough to admit that the Jewish race is responsible for the dissemination of the negative attitude towards nation and patriotism. He declared: "The Jews' rejection of all nationalistic ideology is the principal source of his evolutionary quality and intrinsic value."

Herman's standpoint which, as matter of fact, is purely anarchistic one, even goes so far as to frankly betray personal cowardice: "Five minutes of cowardice are preferable to being dead for the rest of one's days".

The versatility and inconsistency attributed to the chameleon and the Israelite alike were developed to an almost unattained perfection by the Jewish author Kurt Tucholsky. This exceptionally productive feuilleton writer, endowed with a brilliant style and great talents, made use of no less than four different pennames with which he operated as the occasion demanded it. Apart from his own name he signed with the pseudonyms Peter Panter, Kaspar Hauser and Theobald Tiger. Many important daily papers and magazines published his articles. His numerous books, which all attained a wide circulation, ranked him amongst the most read German authors of those days.

Unfortunately, he merely employed his admirable intellectual gifts for destructive criticism. Nothing was sacred to him and he scoffed at the ideals of the German nation; he flung his biting sarcasm and venomous mockery at every religious and national sentiment. After the general collapse of the German Empire in 1918, Tucholsky, who never took part in the War himself, derided and insulted the German Army in endless tirades in which he particularly gave vent to his contempt for the German officer. Just like his Jewish colleague Lessing, he insulted the venerable and revered Field Marshal von Hindenburg and publicly described him as "National hero as they are painted on beer glasses." Devoid of all sentiment of patriotism, the stigma of actual High Treason could not shame him: in his book Deutschland, Deutschland über alles, (Berlin, 1929) which is solely dedicated to the misfortunes of his native country, he cynically wrote, "What these judges term High Treason is of no concern of ours and is in our eyes to be regarded as an honorable act."

The analysis of Tucholsky's mentality may be completed by his own words with which he advocates an absolute liberation from all moral values: "Man has two legs and two convictions, one during the times of his prosperity, the other during the times of want."

Finally, Tucholsky was addicted to the most pernicious type of pornography and he, together with the Jew Theodor Wolff, was one of the most violent opponents of the law for the protection of juveniles against the detrimental influences of worthless and immoral literature.

Jews in the Theater

To depict the rapid increase in the alien usurpation of the entire German theater by Jews, it would suffice to refer the reader to the book published by the formerly very popular Jewish author Arnold Zweig, "Jews on the German Stage" (Juden auf der Deutschen Bühne), (Berlin, 1928). With unparalleled frankness Zweig describes how the functions of the financier, the theater director, the agent, the stage manager, the actor, critic, poet and playwright were conquered and held by Jews.

Zweig relates: "They come from God knows where with money in their pockets, --- meaning that type of Jew who, like the corrupt briber Katzenellenbogen, the Russian Jew Kahn and the two Rotter brothers, (the latter also emigrated to Germany from Eastern Europe), tried their luck in the theatrical branch, degrading the stage, the institution originally dedicated to art and culture, to mere source of pecuniary profit." Zweig called the Jewish theatrical agents "slave-holders" who had, in the course of time, developed an unrestricted monopoly by means of which they controlled the entire theatrical domain and upon whose good graces all actors were dependent for their engagements. Zweig wrote, "the international relations and collaboration between the various agencies corresponds to and is a direct result of the interrelationship of the modern East European Jewish movements. There is no actor who does not remember the countless humiliations and insults to which he has had to submit at this slave market. In the case of some these agencies the path to public recognition and fame traverses the path of the extortioner..."

The fact has already been mentioned that the management of the influential theaters of the entire country, and particularly that of the Berlin stages including the State Theaters, had fallen into Jewish hands The two Rotter brothers alone were managers of seven theaters in Berlin. Arnold Zweig was compelled to admit in their case that "under the management of these upstarts, the literary theater was degraded to a mere financial enterprise solely devoted to the realization of high profits." The Jew Leopold Jessner, stage manager of the Berlin State Theater, was the one who turned Shakespeare's and Schiller's classical dramas into eccentric hits which aroused justified indignation even outside of Germany. Although of the Jewish race himself, the critic Fritz Engel was forced to express his disapproval of the performance of Jessner's staging of "Hamlet" in December of 1926: "Jessner converts it into a society play, sometimes into a comedy and at other times into a Vaudeville play."

In view of this Jewish predominance in the performing arts it is hardly surprising that the plays figuring in the repertoires of the German theaters reflected the mentality of their Jewish proprietors. The fundamental tendency upon which all these plays were based, aimed at the destruction of generally accepted ideals of the German society, nation and government, and religious and ethical principles. Anyone taking the trouble to study the theater programs of those days will be able to observe that Jewish names predominated.

After the war, the Communist Jewish writer Ernst Toller was the first to write for the stage. In 1919 he was member of the Communist Workers Council in Munich under Eisner's leadership. His play "Feuer aus den Kesseln" (Draw the Fires) is a deliberate glorification of the Sailor's mutiny of 1918, and "Hinkemann" (The Maimed) is an unparalleled derision of the German Army. Friedrich Wolf, a Jewish author whose plays were included in the repertoire of practically all theaters, also devoted himself at first to the creation of dramas dealing with mutinies, but then he deviated to topics based on absolute moral and intellectual disintegration and the liberation from all principles of ethic

conduct. In his play "Cyankali" he loudly propagates the abolition of that paragraph of German Law which protects the life of the unborn child.

Walter Mehring is one of the most unsympathetic personalities of the Jewish literary world and he displayed considerably more malice and venomous animosity than all his predecessors and colleagues. He commenced his career with the production of licentious songs whose flagrant libertinism met with the complete approval of his predominately Jewish public frequenting the cabarets and amusement arcades at the Kurfürstendamm in Berlin. His drama "Der Kaufmann von Berlin" (The Merchant of Berlin), was first produced by the Communist stage manager Piscator, and it may be regarded as the culminating point of Jewish debauchery on the German stage." With pitiless cynicism Mehring caricatures the poverty and misery of the German Nation during the years following the War which attracted countless swarms of vampire-like Eastern Jews from Galicia, Armenia, Poland and Russia. The hero, a poverty stricken miserable emigrant and typical, Eastern Jew, appears in those streets of Berlin which are predominantly populated by Jews. In a short time, he is successful in subjugating the whole city which fulfills his every whim. The shameless way in which Mehring depicts this development, which he seems to regard as a normal matter of course, can only be compared to the brutality with which he ridicules all ethical values holy to the German nation. As a crowning effect of the drama, street cleaners sweep away, together with a heap of refuse, revered national symbols, soldiers' steel helmets and even the corpse of a dead warrior. To accompany this procedure the chorus sings: "Away with the rubbish into the gutter...

It would not be difficult to continue this list of dramatists by the addition of innumerable names and examples. Apart from Arnold Zweig and Walter Hasenclever, Ferdinand Bruckner, for instance, should be mentioned, whose dramas were regarded as great revelations by an audience composed of perverse seekers of sexual sensations. His plays displayed their particular style as they nearly all exclusively dealt with criminal and sexual abnormalities which were treated as if they embodied the very purpose and joy of life.

This report will suffice in order to force neutral observers to ask themselves which other country, valuing the integrity of its national and religious institutions, and its moral principles, would have tolerated the activity and intellectual influence of such a deprayed group of literary corrupters.

It is indeed a regrettable symptom that Germany, saturated with Jewish mentality, endured the presence and influence of these usurpers for so long, in fact, until the National Socialist regime brought about a complete revolution.

The Cinema

To an even greater degree than in the sphere of the theater, the Jews had swooped upon the entire film industry during the years before 1933. This fact is easy to explain, inasmuch as financial and artistic factors are more

intricately related in this branch of the art than in any other. The profits derived from the movie industry exceed those of the other artistic endeavors to a considerable degree. The possibility of realizing tremendous earnings obviously induced the Jews to invade the fledgling film industry before the war. The enormous Jewish participation in this field of artistic endeavor can be demonstrated by the following facts:

In 1931, 41 of the 67 German movie studios were in Jewish hands, that is 61 percent. Of 28 film distributors, 24 were Jewish. In the same period 119 scripts of the 144 feature film made, had been written by Jews. If one examines the names of the producers, directors and film stars of the period, and especially of those movies that were enthusiastically praised by the (Jewish) movie critics, and which therefore developed huge box office successes, one can invariably discover that the majority were Jewish.

The mentality typical for the entire Jewish movie crowd was displayed in its crudest form by the so-called "social and hygienic instruction films, a type of movie with which the German cinemas were virtually flooded during the years immediately after the War. Allegedly they were intended to acquaint the masses with the dangers of abnormal sexual intercourse and debauchery, but in fact their claims were based on pseudo-scientific knowledge, and the Jews used this subterfuge to play upon the primitive erotic desires and lowest instincts of the public. Criminals, prostitutes and the pathological abnormal were the heroes of such films. These creations, wallowed in mire and filth and, with the most cynical openness, reproduced scenes actually showing the most repulsive perversion. In 1920, the government which at the time certainly could hardly be called prudish or narrow-minded, was compelled to put a stop to the greatest excesses in this field through a new film law without, however, totally eliminating this filth.

In subsequent years the greatest profits in the film industry were derived from "military farces", a category of film dedicated to the ridicule of the German Army and the individual soldier. These films were also generally the product of Jewish activity, be it that Jews participated in the capacity as producers, authors, directors or actors. Finally, it is important to remember that Communist propaganda films such as "Potemkin" and "Storm over Asia" were introduced into Germany by Jewish distributors and theater concerns.

The Jewish Share in Immorality

Even a strictly impartial and sober observer without any pronounced anti-Semitic views cannot any longer remain unimpressed by such examples of laxity and frivolity which all point to typical Jewish indecent and immoral behavior and characteristics. At the same time such traits are contrary to the spirit which animates all cultured nations and peoples. For all that, the reproach that the Jews are an inferior race which these facts reveal, is so grave that it seems necessary to make a few further observations in this regard. It will be seen however, as far as Germany is concerned, that everywhere where existing moral standards have been deliberately relaxed, where immorality became a business, Jews were prominent if not dominant in these aberrations. Even the so-called "Sexual Science" - one of the unsavory products of the last century - was purely Jewish invention and exploited by them into most flourishing and lucrative branch of trade.

Even the "Jewish Encyclopedia" was compelled to admit a marked racial sexuality in its co-religionists. Cautiously it stated, "The Bible itself contains many references to the fact that the sensual element in sexual intercourse was often pronounced. .. The words of the Prophets resound with complaints and threats in regard to adultery of which one hears so much." (Vol. V. p 384.) With the advent of emancipation, this Jewish urge, hitherto restrained by the ghettoes of the Middle Ages, poured forth into the public life of other nations. A clear field of action, however, occurred only when, as the result of the revolution in Germany in 1918, all barriers of law and order broke down. A veritable storm of immoral Jewish literature, obscene films and plays soon inundated the courtly. It remains to be said that in literature, the authors of obscene writing were, without exception, Jews.

Among the many of books confiscated and prohibited after 1933 by the National Socialists due to their obscene and pornographic contents some very familiar names repeatedly cropped up. Together with publishing firms such as Benjamin Herz, Richard Jacobsthal, Leon Hirsch, M. Jacobsohn or Jacobsthal & Co., mention must be made of the publishers of "Kultur Forschung" (Cultural Research), a Vienna company whose production of sexually explicit material would fill many libraries.

Other publishers to be mentioned are Dr. Ludwig Levy-Lenz, Leo Schidrowitz, Dr. Iwan Bloch, Franz Rabinowitsch, Georg Cohen, Dr. Albert Eulenburg and Dr. Magnus Hirschfeld. Bloch and Hirschfeld were in reality the real exponents of the so-called scientific sexual research that was in reality nothing but a downright involvement with obscene subjects and degradation of all marriage and family ties. Their assistants were Felix Abraham and Levy-Lenz. No amount of research will ever be able to reveal Christian collaborators in this pseudo-science. The publications issued by these pseudo-scientists tell their own peculiar story of what took place in Magnus Hirschfeld's "Institution for the Sexual Sciences". They prove that the man was fraud and a pornographer.

It was due to their unrestricted and notorious efforts that the general public became acquainted with all the noisy talk of free love; a call for the unlimited right to allow all passions and instincts to run wild, as well as their demand to make homosexuality and abortion non-punishable offenses. A heated campaign was waged regarding the question of unrestricted and legal abortion mainly by Jewish publicists.

Finally, we must not overlook Dr. Max Hodaun, Berlin's Chief Medical Officer of Health. With the publication of "Worker's Sexual Magazine" issued by his office, he contrived to inject the poison of moral disintegration into the broad

masses of the German people. He also earned ■ particularly unsavory reputation for his outspoken propaganda for sexual abuse.

Dr. Scavenius, the Danish Charge d'affaires in The Hague, Netherlands, at the time, was undoubtedly right when he declared three years ago in a radio lecture that "Germany at that time was the pornographic capital of the world." And we have to thank the Jews for that.

The Jewish Share in Crime

It is difficult indeed to ascertain the real extent of the German Jewish share in crime throughout the Reich for the following reasons: The criminal records kept in Germany since 1882 mentioned only Jews following the Jewish religion as Jews. Those innumerable Jews who had converted to Christianity or who were not associated with any established religion, were never embraced in the statistics. Therefore, a great number of criminals, Jewish by race, had been absorbed in the general census. To this must be added that commencing with 1918, criminal records ceased showing any religious affiliation. This step was in all probability the result of Jewish initiative. The following statistics therefore cannot in any way be regarded as complete. Nevertheless they are food for thought in throwing light on Jewish behavior.

When taking this all into account, the official "Statistics of the German Reich" (New Edition, Vol. 146) reveal the fact that In number of certain crimes were committed far more frequently by Jews than by Christians. Taking an average valuation for the period 1892 to 1901, we obtain the following table, Jewish criminality compared with similar crimes committed by Christian criminals:

Fraud & Trickery	14	times	greater.
Usury	13		et .
Copyright infringement	11	ta	64
Fraudulent bankruptcy	9	25	in.
Fraudulent insolvency	6		ál
Receiving stolen property	5	tt.	16

It will be seen from this that Jews have a strong inclination for commercial crime. That this fact has in no way been sufficiently explained by the large percentage of Jews in business, is revealed by the investigation conducted by the Jew Ruppin in his book: "Die Juden der Gegenwart" (Contemporary Jews) (Berlin 1904). With the aid of comparative statistics Ruppin arrives at considerable greater figures for commercial crime than Jewish participation in commerce would seem to indicate.

The Jew Wassermann arrives at the same conclusion in his book "Beruf, Konfession und Verbrechen" - (Profession, Confession and Crime,) (Munich 1907). He proves that Jewish criminality in bankruptcy, in 1900, was seven times greater than non-Jewish criminals and six times greater in cases of fraudulent insolvency. The official "Statistics of the German Reich" for the

period 1910 to 1914 furthermore prove that at a later stage very little had changed. The following table shows this:

Crime:	compared with Christian criminals	
Receivers of stolen		
property	5 times greater.	
Commercial fraud	3 "	
Fraud	2 "	
Copyright infringement	N K	
Usury	12 "	
Fraudulent bankruptcy	13 "	

Quite apart from these commercial crimes, Jews have had a still greater share in other branches of crime that were far more reprehensible. We refer to the drug traffic and prostitution, to illicit gambling and pickpocketting.

The "Central Organization for Combating Drug Crime" has established that in 1931, out of 272 international drug traffickers no less than 69 or about 25 percent were Jews. For 1932 the figures were 73 out of 294 (again about 25 percent), and by 1933 the Jewish participation had increased to 30 percent.

The "Central Organization for Combating Unlawful Gambling," registered in 1933 57 Jews out of a total of 94 cases which came to the notice of the pertinent authorities. In 411 cases of pickpocketting, 193 Jews were involved. In the same Year it was found that among the international pickpocketting gangs, out of a total of 163 criminals, 134 or 82 percent were Jews.

The high percentage of Jews in immoral crimes is frankly admitted by the Jewish researcher Ruppin. He stated: "That Jews live principally in the large towns and cities accounts for the fact that certain crimes usually limited to city life are associated with them in extraordinary numbers; for example, pimping and other participation in immorality."

In view of the limited space at our disposal, we could necessarily only give a short resume of the part played by the Jews in Germany before 1933. It would be easy to write a substantial book on this theme. But even such a work could only reach the same conclusions in practically every page. Our report must suffice to convince unprejudiced and objectively minded readers of the facts which we wanted to prove, namely, that the preponderate influence of the Jews in all sorts of criminal activities created a national calamity of the worst kind in Germany, and that the previously cited words of Theodore Herzl, "every misfortune increases the Jewish power," has been proved true.

The interdependence of national distress and Jewish ascendancy has rarely ever been manifested with such clarity as in Germany after 1918. Under these circumstances, it surely behooves us to seek to understand the fundamental reasons underlying the Jewish problem in this country as it has presented itself during the past decades.

Animated by medesire to solve this vexing problem, if possible by the emancipation and assimilation of Jewish elements, Germany had shown herself more accessible to the absorption of Jews than many other countries had done. All barriers had been taken down, all restrictions had been lifted, all spheres of activity opened unreservedly to the Jews, as a matter of fact, leading positions were assigned to them even in those domains which were of the most vital importance for national life. The Jews, who numbered less than I percent of the total population of Germany, occupied the key posts in German industry and political leadership was to a large extent in their hands. The Press and cultural life in general were predominantly under the Jewish influence. Their aggregate income exceeded that of the 99 percent of remaining inhabitants by over one-third. Truly, the Jews had every conceivable opportunity for merging their distinctive existence into the collective life of the German community - a distinctiveness, moreover, frequently deplored by some of the best Jewish elements that existed.

But the Jews consistently ignored the rules of fair play as far as their credulous German partner was concerned. The overwhelming majority of them never desired to be merged in the German nation because they were aware of the fact that their racial dissimilarity constituted an insurmountable obstacle to assimilation. During the years of great tribulation they never hesitated to betray Germany and to shamelessly misuse the opportunities afforded them in such abundance for their own egotistical purposes and interests. Defeatism and treason, political degradation and economic corruption, moral depravity, the debasement of all national and religious values - these were the outstanding features of a Germany dominated by the alien Jewish race.

Germany had to pay dearly for the illusion that it is possible to solve the Jewish question by means of a genuine effort to assimilate the Jews. She had reckoned without a factor of decisive importance: namely, the congenital, ingrained, boundless ingratitude of the Jewish people. Not the least of the reasons for the uncompromising attitude of German anti-Semitism, an attitude that has often been misunderstood abroad, is the glaring contrast irrefutably proven by the events of the past few decades, between the unbelievably good faith in togetherness of the Germans and the cynical ingratitude of the Jews.

That this contrast constitutes, so to speak, the nucleus of the entire Jewish problem, has been publicly admitted by two leading Jews. The Chief Rabbi of Hamburg, Dr. Joseph Karlsbach, wrote in the Jewish review "Der Morgen" (vol. II, p. 129, 1930): "to be a Jew is to be opposed to the natural attitude of human beings."

The French Jew Bernard Lazare, who was well known at the close of the last century, was even more candid in his book l'Antisemitisme, in which he puts the question: "By what qualities or defects has the Jew drawn upon himself such universal reprobation? Why has he alternately and in equal measure, been maltreated and hated by Egyptians and Romans, by Persians and Arabs,

by Turks and Christian nations? It is because the Jew has everywhere, and right down to the present day, remained an asocial being?"

These admissions by candid Jewish writers, whose authority is undisputed, explain better than any words of ours why National Socialism was compelled to give a definite and final solution to the Jewish question so far as Germany is concerned. Anti-Semitic feeling in this country has not been aroused to such a degree by the mere fact of the preponderance of an utterly alien influence, but by the spirit underlying that influence and, inseparable from it, a spirit of an essentially asocial nature which requited evil for good and invariably prompted those inspired by it to repay hospitality and benevolence with treachery, and unrelenting, destructive hatred.

When the National Socialists came into power in 1933, they endeavored to solve the Jewish question by methods calculated to peacefully reduce the excessive influence of the Jews in public life to proportions compatible, firstly, with the position of the Jews in Germany as an alien race, and secondly, with their number in mind which, as has been stated, was less than one percent of the population.

When the dimension of the misfortune brought on Germany was recognized, the methods adopted to diminish the Jewish power in German public life were remarkably moderate and guided by severe restraint and discipline on the part of the new leaders in the Reich. It is too easily overlooked that the advent to power of National Socialism constituted a revolution in the truest sense of the word, and without exaggeration it can be asserted that scarcely a revolution in history has been accomplished with such exemplary discipline.

The Nuremberg Laws of 1935 formed the basis of peaceful and orderly settlement of the Jewish question in Germany. But the Jews themselves were not prepared to reckon with the incontestable fact that their era of emancipation and supremacy in Germany was definitely at an end. They were not willing to abandon their usurped power without a struggle and since this was no longer possible in Germany itself, they deliberately increased their anti-German agitation abroad, measure hardly less dangerous than an openly declared war. By means of a consistently carried out poisoning of the sources of public opinion, they have succeeded in creating a caricature of National Socialist Germany and inflaming international opinion against the latter. By organizing a boycott of German goods, they have tried to throttle Germany economically. They have even gone so far as to reply to the measures of the National Socialist Government by the assassination of Wilhelm Gustloff and Ernst vom Rath.

The world-wide associations and interests of Jewry as an international power, as well as the asocial spirit animating it, could not be shown in a more convincing manner than by its success in placing the entire world instantaneously, so to speak, into a movement against National Socialist Germany.

For the world has taken very much less notice of the process of the elimination by emigration of an unwanted minority carried out elsewhere on a much greater scale. Who has championed the cause of those millions of Russians driven from their land by the Bolshevist revolution, or who, unable to escape in time, were massacred and tortured?" Whoever spent a thought on the Germans in the Baltic States, eighty percent of whom were forced to emigrate after the Great War, and who to a large extent are condemned to a life of perpetual hardship in foreign countries?

On the other hand, wherever the interests of even a single Jew are affected, international Jewry howls for redress and assistance until international peace is seriously endangered by its protests.

Germany knows full well where the source of the never ending agitation is to be found, that perpetually upsets the world and effectively prevents the realization of all efforts to reach international understanding and peace. The German Government, conscious of its responsibilities, has drawn the logical conclusion, and surely and definitely eliminated all Jewish influence, of whatever nature it may be, at home. It has thus contributed, for its part, to getting rid of an element which, in the words of the illustrious historian Theodor Mommsen, "is an operative ferment of national disintegration."

At the close of our study of the Jewish problem in Germany, the question arises of what is to be done with the Jews. For it is evident that the effects of the policy of the German Government toward the Jews cannot remain solely confined to Germany, but must eventually be far-reaching. Anti-Semitism has been awakened in all countries where belief in the blessings of assimilation has been rudely shaken by the course of events, and by the spiritual and political renascence which characterizes the present era. The multitude of Jewish emigrants carry with them the Jewish question, with all its inevitable consequences, into such new "homes" as may be opened to them.

Hence it is clear that the solution of the Jewish problem can only be solved on an international basis. The Jews themselves have unambiguously recognized the necessities arising out of the existing situation. The Jüdisches Nachrichtenblatt of December 30, 1938, wrote: "For all who wish to see, it is evident that territories will ere long be required for the settlement not only of Jews from Germany, but of Jews from other European countries also. Whoever is able to interpret current events cannot fail to observe the rapidity with which the Jewish question is becoming increasingly urgent in ■ number of European States and the consequent necessity of a correspondingly rapid solution of it."

It has already been said that the projected creation of National Home for Jews in Palestine will not afford a permanent and workable solution of the Jewish problem. What is needed, is to find territories, the ownership of which is not, as is the case in Palestine, claimed by others. Territories which by virtue of general agreement shall be allotted exclusively to the Jews. This need is reflected in the fact that even in England, power holding the mandate

over Palestine, the possibility of a settlement of Jews in overseas territories is being considered. Germany, having no colonies, is not in a position to make any effective contribution to these international discussions.

Racial characteristics and historical destiny combine to render it somewhat more than problematical that the attempt to solve the Jewish question by means of the creation of a Jewish State can ever hope to be successful. We have exposed this point of view in detail when dealing with the problem of Palestine. In the long run II must depend on the Jews themselves and on their immense financial power, whether the united efforts of the Western countries to find a solution will be fruitful or not, whether after 2,000 years of incessant wanderings, Ahasuerus will eventually find rest."

(The famous Nuremberg Laws of 1935, mentioned above on page 477, deserve an added comment because an associated story that reaches into the present, proves not only the audacity of the Jews, but their skewed view of what is right and what is wrong.

On the 27th of June 1999, the "big news" was broadcast by nearly the entire U.S. media that "the original text" of the "notorious" Nuremberg Laws of 1935 had been "rediscovered" at the Huntington Library in San Marino, California. According to the story, the original document of this "Nazi Law" had been "captured" by the U.S. Army at the end of Word War II, and was subsequently presented to the Library by General George Patton Jr., along with an extremely rare edition of "Mein Kampf". This matter first raises the question whether it is right and proper that in modern times conquering armies ought to steal a defeated nation's cultural heritage, among which are the original documents of its most important laws. One must wonder how would Americans feel if someday the soldiers of a major power were to remove the entire contents of the U.S. National Archives to Moscow or Peking.

As a follow-up to the story of the pillaged Nuremberg Laws one was able to read that the Huntington Library gave the document to the Skirball Cultural Center in Los Angeles for indefinite display. This deed immediately raises the question, why the "Jewish community" ought to be in possession of this German public record, and not, for instance, the present German Government. Or, if the intention is to keep such matters in the United States, would the Huntington Library ever consider to be as generous to a German-American Cultural center? Obviously not, for the Jews always and everywhere demand special treatment, Sonder-

behandlung, by laws and usus, but they do complain when this custom backfires.

In connection with the 27th of June 1999 hullabaloo, the alleged criminality of the Nuremberg Laws was extensively dealt with by the American press: this act made discrimination against the Jews part of German state policy; it prohibited marriages between Germans and Jews; it made the German Jews second-class citizens, and it demanded loyalty to the national flag, etc. etc.

In short, it was, according to Uri Herscher of the Skirball Center, the Jewish people's darkest hour.

Ironically, the Jewish laws currently being used to safeguard the Jewishness of the Zionist State of Israel are almost an exact replica of the Nuremberg Laws. By implication this means that Jews like Herscher and Michael Berenbaum, a Jewish theologian who was also mentioned in the news story, cannot be serious in condemning the Hitler Government for taking these steps in the interest of the German people. As to the question whether the Nuremberg Laws were necessary, the answer can be found in Dr. Wiebe's essay reprinted in pages 428 to 478 of this book. The reader may be the judge.)

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As the murderous Twentieth Century comes to a close, it is time for reflection and review. With hundreds of millions of people killed, the cultural heritage of many nations destroyed, the age-old order of them and others eradicated, and the earth's natural resources nearly depleted, we must sit back and ask ourselves what really happened, and why.

Was it God's will, as many people are wont to believe, or were other than God-like forces involved, forces whose eternal quest has been for centuries to create a new world order based upon greed, immorality, lies and deceit? This book may provide some answers.

As we enter the new millennium, we face an era that may exceed in ferocity, cruelty, and brutality the worst times of human history. For, in addition to the tribulations of the past hundred years, with all the associated unsettled disputes, there is one important factor which may have an even greater negative impact on our lives than the destruction and killings of the two world wars and their aftermath, namely, the determined dismantling of the ancient traditions which for more than a thousand years held our Christian civilization together.

The laws which have regulated the intercourse between peoples for centuries, even warring peoples, have been cruelly discarded. Chivalry and reason are dead. Fair treatment of a vanquished enemy has come to be seen as sentimental folly. Statutes of limitations have been set aside; guerrilla fighters have become heroes, while regular soldiers defending their country are being called murderers.

What we are facing now is pure anarchy and nihilism. None of us will be safe from its possible effects. END TIMES / END GAMES will be must reading for those who are really interested in discovering the truth, especially about those powers that must bear ultimate responsibility for what threatens to be the most horrible turn of events in the annals of mankind.

